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The Living Church

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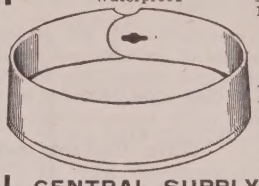

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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel*, 121 *West* 91*st St., New York.*]

THE NEW organ that is to be built for St. Michael's Church, Hamburg, is already creating a great deal of interest, not only in Germany but in England as well. The English naturally take pride in the fact that the famous instrument in Sydney Town Hall is generally admitted to be the finest (and largest) in the world. But if the present specification of the St. Michael's organ is carried out to the letter, Hamburg will have a "lion" in the shape of the most colossal organ ever designed.

There is, as we have several times remarked in this column, an immense amount of humbug in the advertising of certain organs as "the largest on earth." Much of this is unintentional, and is brought about by ignorant reporters who are given to exaggeration, and who prefer to invent sensational reports of anything and everything they "write up." In this country we have had no less than *four* "largest organs in the world," none of them of any special artistic value or size! The largest of the four was said by Alexander Guilmant to be lacking in what he called *grandiose* effect. It must be admitted, however, that some of this unscrupulous advertising is deliberately done by organ builders. The public is easily fooled by printed specifications, and if a certain "largest" organ happen to have a million stops, and a rival "monster" appears upon the scene with half a dozen extra ones, it is all over with the former. In Germany, however, this sort of hysteria is not easily induced. We do not care to name the four American instruments we have referred to, but if any one of them were to be exported to Germany it would not attract the slightest attention in that country.

ST. MICHAEL'S CHURCH, Hamburg, built in the middle of the eighteenth century, was destroyed by fire in 1906. It is now being rebuilt, and is approaching completion. The old organ, built by Hildebrand in 1764, was a large instrument, and contained about sixty speaking stops. There were three manuals, and pedal, the pedal organ containing no less than fourteen stops, three of which were of the thirty-two-foot variety. The organ for the new church is to have five manuals and an electric action. There are to be 140 speaking stops, and over 11,000 pipes. The metal pipes in the interior are to be of 90 per cent. tin, and the exterior pipes 95 per cent tin. Among the front pipes there will be a thirty-two-foot register, the largest pipe of which will be nearly two feet in diameter, and of the weight of half a ton. The sound-boards will be arranged in four stories, and will be reached by winding stairways. Two electric motors of eight horse-power each will supply the necessary wind.

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It would seem, then, that to the concert player there can be such a thing as an embarrassment of riches in the shape of an overgrown organ. To the organist and choirmaster, whose business it is to direct and accompany sacred music in such a way that the strictly devotional element dominates everything, an organ such as that planned for St. Michael's, Hamburg, must seem alarming, to say the least.

The Living Church

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The Living Church

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IN WEARINESS AND PAINFULNESS.

FOR SEXAGESIMA SUNDAY.

"Foams round the feet of pleasure
The blood-red must of pain."

RECENTLY we have been thinking much of St. Paul and his vision. We have seen him, burning with a mistaken zeal for God, as he hastened from city to city, harrying Christians to death. Then we saw him struck with blindness by the sight of the Crucified, and led by the hand into Damascus, there to sit at the feet of Ananias to learn the answer to his question, "Lord, what would'st Thou have me to do?" In that first fervor of the rapturous vision he little realized what the life was to which he was called. But our Lord said, "I will show him how great things he must suffer for My Name's sake."

In the epistle for to-day he recapitulates some of those sufferings which came in obedience to the heavenly vision. Surely he had entered the royal way of the cross, which Thomas à Kempis says is "the perfection of sanctity." The call to the Christian is the call to the cross, for "There is no salvation of the soul, nor hope of everlasting life, but in the Cross." Those who only aim to avoid suffering would do well, before entering upon the coming Lent, to meditate upon the sufferings of St. Paul as here given. Perils beset him on every side, both by land and sea. "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But, like the saints of old, he endured as seeing Him who is invisible. And he was rewarded with such revelations of the glory of Christ that it was not lawful for him to utter them. Then, lest he should be puffed up by the great privilege, a thorn in the flesh was given to buffet him for the remainder of his mortal life.

The saints considered it a privilege to suffer for Christ, but a greater one to suffer with Him: to enter into His sufferings, to mourn with Him when others wound and reject Him and are disloyal to His Church. In the words of Father Brett: "The gift of His love with all its sweetness involves us in the necessity of suffering with Him. He ever keeps His best for the soul which suffers with Him. Some, indeed, seem to have been guided into ways of sacrifice and pain in order that they might have wherewith to offer in loving reparation for the unlove of other souls."

St. Francis de Sales says: "We practise the highest perfection of love when we not only receive afflictions with patience, but even cherish and delight in them, on account of the will of God." The Christians of to-day are often lovers of ease and worldly pleasures, forgetting the words of their Master, "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me." The suffering must come, whether we will it or not, yet if borne with Christ the saints have found that they could rejoice in it; but without His sympathy the trials of life are well-nigh insupportable. Even every pleasure has its complement of pain, and the joy of meeting a loved one is clouded by the thought of the coming separation.

The conditions of our daily life offer ample opportunity to perfect ourselves by suffering. "It is there we find the cross on which self must die; and love's perfect offering is made in silent pain and hidden service, where familiarity obliterates the record." C. F. L.

WOULD you wish God to hear your prayers, when you say them this very night? Take care to be patient, indulge no bitter thoughts, should anyone offend you between this and then. The way to be forgiven and heard is not merely to call yourself a miserable sinner before God, but knowing yourself to be such, not to be put out when others treat you as such.—*Keble.*

MORAL TRAINING IN THE PUBLIC SCHOOLS.

ON more than one occasion THE LIVING CHURCH has pointed out the present lack of definite and consecutive moral training in the public school and the need for some move in the direction of supplying the lack. As the Bishop of Sacramento recently declared in an article on a "Serious Defect of the Public School System," "we are learning gradually but surely the lesson of history, that a nation which secularizes the education of its children does so at its peril."

France affords a striking illustration of what a purely secular education will lead to: not indifference to religion and to national honor and personal morality only, but what is infinitely worse, open agnosticism and a defiant antagonism to religious worship. Certainly religion and morality are not convertible terms, for morality is only a step toward religion; but experience has demonstrated, time and again, that where there is indifference or antagonism to religion, a slackening of the moral ties speedily results, and there is a general lowering of moral tone. The Ethical Culture movement, which advocates the placing of all emphasis on moral teaching, has not so far succeeded as to show that ethics can be cultivated without religion. This does not mean that a particular form of religion must be taught. Some of the fundamentals of religion—the worship of Almighty God and the service of man—can be taught in our public schools without of necessity embarrassing the Jew or the Gentile, the Greek or, for that matter, the barbarian. We are not enamored of "non-sectarian" religion, but it is that or nothing in our American public schools, with the latter alternative prevailing.

Then again, the Bishop of Sacramento points out in the article just quoted from:

"A child trained on purely secular lines must always be on one side of his character deficient and untrained. The product is simply not an educated citizen. The ancient fallacy that knowledge is the equivalent of virtue is losing the hold it had twenty years ago.

"American authorities are feeling great uneasiness over the moral declension of our people, and especially the increase of juvenile crime. In spite of lavish equipment the results attained in social righteousness and public spirit are pitifully meager, and oftentimes heartbreakingly disappointing.

"The morality produced by intellectual discipline is purely selfish and prudential. It is incapable of inspiring heroism, sacrifice, or sainthood.

"'Knowledge,' we are now bound to admit with Dr. Grant White, 'will not lift the masses except as a balloon is lifted with gas.' The lifting of the masses can only be accomplished by moral processes.

"We have come slowly to realize that education means the development of the whole man—his hand, eye, ear, intellect; his will, emotions, and affections, more than his memory. We have begun to supply our defects by the introduction of manual training. Some day we will have statesmanship enough to introduce methods of moral and religious training, recognizing the moral part of discipline to be the most precious."

All this will lend weight to the suggestion of the Rev. Samuel G. Welles, printed in the department of Correspondence, that persons who feel, with him, that this matter is of primary importance and that Churchmen ought to take it up with greatly increased vigor, should be prepared to gather in conference on the subject during the sessions of the coming General Convention. Cincinnati has taken an advanced position in this respect, and we should be glad if its experience could be definitely laid before Churchmen.

Dr. William T. Harris, for many years the useful United States Commissioner of Education, as long ago as 1893 said, "Religious education in a broad sense is the foundation of the institutions of civilization." The Religious Education Association has done a good work in forming a healthy public opinion. To what extent are Churchmen alive to the situation and taking the initiative in their respective communities?

HAS the *Hibbert Journal* become converted to the Catholic Religion? There are some indications of it in the January number. With a naiveté that seems almost childish, an "evangelical layman," writing under the title "Divorçons," tells how completely Low Churchmanship has sunk into obscurity in England:

"It used to be the Church; a great many people still think it ought to be the Church; and yet it is quietly but decidedly being squeezed out of the Church. The stars in their courses seem to fight against it, and so—very often—do the Bishops in their dioceses." "Unless you approve of practices unknown in the Church fifty years ago you are 'deficient in Churchmanship.' If you want to know what the views of the dominant party are about you, try the *Church Times*, the circulation of which far exceeds that of any other Church newspaper published."

"We have vapoured and talked and prosecuted and spent our money; they have kept silence and worked and spent themselves; and self-sacrifice is so essentially the *kernpunkt* of the Christian life that the Bishops may have thought it excusable to deal gently with them, forgetting, in the presence of preëminent Christian virtue, their bounden but unpleasant duty of correcting and punishing such as be disobedient within their dioceses.

"Well, we are defeated! Our efforts to uphold the reformed Catholic religion have failed. If we remain in the ring, it is practically impossible for us to avoid dancing; and if we dance, it must be to the tune set by the Ritualists. Ought we not, under these circumstances, to get out of the ring?"

All the cure the author has to suggest is Disestablishment, though he rightly agrees that Disendowment, which would probably accompany it, is a crime, and he suspects that, after all, Rome would be the chief gainer by it all. Poor evangelical! Neither in the heavens above, nor in the earth beneath, nor in the waters under the earth, can his beloved system be warmed back into life. He might as well sigh for the good old days of the Salem witches, or for any other day that is hopelessly past. But it is very pathetic, notwithstanding.

A second writer, a Scotch Congregational minister, tells of "The Collapse of Liberal Christianity." This writer, who admits that he is largely influenced by Professor Denney's recent *Jesus and the Gospel,* shows that "the very last analysis which criticism makes of the Gospels does not give us the Jesus of liberal theology, but the Christ as the Church has all along believed in Him." "Go as far back as you like in your investigation, what you have at last is a supernatural Christ." "The words Jesus is represented as speaking were put into His mouth by a community or church who worshipped Him." "The simple Jesus of Liberal Christianity cannot be found." "Embarrassing as is the situation created for us by the meagreness of the life-story, it becomes much more strained when we pass from the story to the teaching." Alas, poor Liberalism! You are not yet quite as extinct as the Low Church dodo. You are still making believe that you have a rational footing for your very modern system. But you are passing. Human mind, which you partially conquered at your first onslaught, is too much for you. You are tried in the intellectual balance and found wanting. Good bye!

And then, to cap the climax, a third writer, an English vicar, writes on "Catholicism and Happiness."

"The question I wish to ask in this paper is, 'Was the sum of human happiness increased or decreased by the substitution of Puritanism for Catholicism in the religious changes of the sixteenth century?' If in some pre-natal state one could have chosen the scene of one's entrance into this planet, knowing only that one must be one of the toiling myriads, the 'dim, common population,' where would one have chosen one's lot, in Scotland or the Tyrol, in some forgotten corner of Brittany or Spain, or in some great manufacturing town like Leeds or Sheffield? For any one who has seen the benighted Popish countries, to ask the question is to answer it." "I do not think it can be denied that the Church gives them more than anything else. The Reformation did nothing to lighten their tangible burdens or ease their real sufferings (witness, for example, Luther's attitude to the Peasant Revolt), and it took away from them even that which they had."

"By Catholicism I do not mean (at least necessarily) modern Ultramontanism or the pretensions of the Roman Curia, or indeed Romanism or mere clericalism of any kind. I mean simply Christianity in its historical form, as the whole Christian world received it for fifteen hundred years."

The whole article, which is bright throughout, shows how much of happiness was withdrawn from mankind by the Reformation religions. And the writer proves his case. His comparison of the "young girl on her first visit to the Continent, amid all the new scenes around her, holding her copy of *Tid Bits,* 'clasped like a missal where sweet paynims pray,' and fixing her eyes on its pages at every possible moment," with the Spanish peasant who dances before the image of the Divine Child, is pathetic in the extreme. "In the countries of the Reformation the poetry of religion, the wealth of Christian magic, was clean swept away."

And "Liberalism" receives another slap here:

"In the seventeenth-century struggle in England, who can doubt that the Church party were essentially the 'liberal party'?" "It shows how little 'liberal' in the modern sense the Puritans were, that among the many charges brought by them against Archbishop Laud these two were included—he had prevented the enclosure of

the common lands, and he had taught that the heathen might possibly be saved."

Well, the pendulum is bound to turn. The one religion that is complete in itself, that is sufficient for the mind and the emotions, the head and the heart, for life and for death, is the Catholic Religion. Men may lose their hold upon it, but thereby they gain neither intellectual strength nor happiness, temporal or eternal. And gradually they will find it out.

How truly "this" Church might fulfil her mission in the world if she would fully realize her opportunity of giving to the world the blessedness and the happiness of the Catholic Religion.

A LEAFLET has been sent to many Churchmen in the name of Father Officer, O.H.C., inviting them to unite in the "Church Prayer League" for missions. It would be difficult to devise a better plan for promoting this work than that set forth in this leaflet. The "League" to be formed has neither organization, nor officers, nor promises, nor fees. Any one who desires to pray intelligently for missions is invited to sign a membership blank; and to the members will be mailed quarterly an intercession leaflet, whose "purpose will be both to rouse and inspire the spirit of prayer, and also to suggest definite objects for which prayer may be offered. These objects will be connected with the missionary work of the Church, as it is presented in the three numbers of the *Spirit of Missions* immediately preceding the issue of the Quarterly, and will be arranged for daily intercessions." In short, the League will present an opportunity to men and women who care, and requires nothing whatever in return. The recipient may use the intercessions or not, may modify them or not, and will not feel that one more burden has been assumed by any promise on his part.

It is easy to criticise the administration of missions, the workers in the field, and the attempts that are made to arouse interest at home. No doubt mistakes are made in each of these departments of work; but at least they are mistakes made in good faith by people who care for the missionary cause that occupies the preëminent place in our Lord's commission to His Church. One feels that when all the mistakes and the experiments are silently offered to God in prayer by persons who are doing what they can and risking the making of mistakes in the doing of it, these may, perhaps, be so overruled as to become acceptable for the less beautiful portions of that eternal structure which a merciful God allows His frail people to coöperate with Him in the building. Perhaps in this cause mistaken efforts count for more than no efforts at all. And it is by uniting our prayers, as Father Officer so happily suggests, that we can aid each other, at home and in the field, and together offer our mistakes, with the honest efforts of which they have been the fruit, in our intercession to Almighty God. Seldom have we seen a plan outlined that seemed to us so simple, so effectual, and so timely, as this.

Copies of the preliminary leaflet will, no doubt, be mailed to applicants who may address the Rev. Father Officer, O.H.C., at West Park, Ulster County, N. Y.

PRESIDENT EDMUND J. JAMES, of the University of Illinois, is heading a committee of college and university presidents and educators generally in opposing a proposition now before Congress providing for a grant of money to the District of Columbia equal to the annual appropriation made to the several states and territories for the promotion of agriculture and the mechanical arts, designating that the money so appropriated shall go to the George Washington University, a private institution located in the District. In opposing this bill, President James points out that there are three other institutions of private and sectarian character in Washington, each one of which is just as well entitled to such a federal grant as the George Washington University—namely, the Catholic University of America, the Georgetown University, under the patronage of the Jesuit order, and the American University, under Methodist patronage. He points out, what is at once obvious to all who have had experience in such matters, that if Congress undertakes to subsidize the George Washington University, the other three institutions, which have heretofore depended upon the support of private individuals and organizations, will be compelled, as a mere matter of self-defense, to ask for similar subsidies, and as a result we shall soon see an elaborate system of private schools and universities in the city of Washington supported in whole or in part from the federal treasury.

It seems almost needless at the present day to point out that such a proposition is a dangerous one and ought to be opposed by every citizen who looks with disfavor upon the attempt, made over and over again, to support private institutions out of the public treasury. An effort should be made to cut down the appropriations now made rather than to increase the number, and people may well write to the members of the committee on Agriculture (to which committee, curiously enough, the bills have been referred), setting forth their grounds for objection to this effort to reverse the policy and throw the immense weight of the example of the federal government on the side of a division of the public funds among the private and sectarian institutions of the country. Until quite recently the George Washington University, which was formerly known as the Columbian University, was identified with the Baptist denomination. We understand that it is no longer officially supported by that denomination, but that influence is still dominant, and we feel that we are justified in saying that if the appropriation is made as requested, it will be regarded as one in the interest of sectarian education.

ACCORDING to the American Consul at Nuremburg, that city has established a municipal bureau for the purpose of giving, under the control of the municipal government, information and advice to citizens of small means, in regard to questions of rights under the law, and more particularly concerning sick, accident, invalid, and old age insurance; in matters pertaining to the respective rights of employer and employee; in regard to police, military, school, and pauper regulations and to the taxation laws; and information and advice on questions of the rights of citizenship, including all matters coming under the criminal code and as to procedure thereunder. This includes information as to the jurisdiction of the various courts dealing with punishable offences, etc. Information of this class is not to be given to parties who are regarded as financially able to employ attorneys to safeguard their interests, but only to such as might suffer because too poor to pay for competent legal advice. Officials of the bureau are strictly forbidden to receive compensation, gratuity, or gift of any character for any service rendered. Over twenty such bureaus, says the London *Municipal Journal,* have been established in Germany.

How could we better protect the poor man in the United States than by some such system as this? In Wisconsin divorce actions, a special assistant district attorney represents the State, which thus is officially made a party to every divorce suit, as it ought to be. Why should not the rights of citizens in petty matters be protected by a similarly designated representative of the legal department in any county? In any state, attorneys are assigned in criminal actions to defendants who are unable to employ them; why should not a like opportunity be given to advise persons who have broken no law?

It would seem that this Nuremburg plan might well be tried in the United States.

A MEMORIAL to the House of Bishops from the Missionary Council of the Southwest will, as elsewhere stated, ask that the missionary district of Oklahoma be divided at the next General Convention. The present population, approximating 1,700,000, is said to exceed by some 800,000 the population of any other domestic missionary district. Moreover the population is, for the most part, a new one, and the Church has as yet hardly obtained a footing. If the population be that which is named above, as it was given by the Bishop of Oklahoma at the missionary council, our communicants, numbering 2,815, are about one-sixth of one per cent of the whole, being very much the lowest ratio to be found in this country.

This means that the call upon the Church for expansion of her missionary work in that district is of overwhelming timeliness. The condition presented in Oklahoma to-day is probably the last instance that continental United States will witness, of a new population flowing into a large area of territory and building it into a prosperous state within an incredibly short time. Its history is but the history of all the western states reproduced, but in this latest instance the history is made at a time when the Church can cope with the condition if it will. Enormous resources ought to be poured into Oklahoma for Church foundations within the next five years; and yet they must first be contributed by Churchmen before appropriations can be made.

We trust it may be found possible to grant the request for an additional Missionary Bishop.

ANSWERS TO CORRESPONDENTS.

M. Z. C.—We suggest that one thinking of entering a sisterhood should communicate with the Mother Superior of the Sisterhood of St. Mary, St. Mary's Convent, Peekskill, N. Y.; and the Mother Superior of the Sisterhood of the Holy Nativity, Fond du Lac, Wis.

SUBSCRIBER.—(1) It is proper for a lay reader to wear a cassock.—(2) Our Lord's language was, no doubt, the Aramaic, which was the common language of Palestine at the time.

BLUE MONDAY MUSINGS.

I WENT the other day to a Romany funeral; and it was indeed an occasion not to be forgotten by one who loves the gipsy-folk and the *kala jib,* the black tongue, which they speak. The old "king" was dead, the *Romany krallis.* Born in a Gloucestershire lane, under a black *tan* pitched beneath some sheltering hedge, he had come to America fifty years ago: and scarce a road along the New England coast but knew him, with his brightly painted caravan, the crowd of women and children attending, with sweet grass mats and baskets to sell, and the horses of every hue and shape, ready for sale or barter. I met him first ten years ago, down on the "North Shore," encamped in the woods near Gloucester; and many times since we have exchanged a Romany password, when an electric car or an automobile carried me through the regions he was wont to visit every summer. And now his reign of half a century was over; and his tribesmen, sixty of them, brought his body to the little mission church near which he died. *Romanichals* and *Chis,* unmistakably; black-haired, for the most part, olive-skinned, splendid of attire, their bright clothing undimmed by conventional garments of dule, so Oriental in person and ornament that it was easy to picture their remote ancestors who left India for wanderings still unended, up through Persia, across Europe, and on to our own Western land. Thick black eyebrows met without a break over the onyx-bright black eyes, glittering serpent-like, impenetrable, fascinating—the surest token of real Gipsy blood. Some of the older women were hatless, with a shawl or scarf draped mantilla-fashion over their heads. The others reproduced prevailing modes, with a certain barbaric intensification that demanded the background of the open air and the hillside to justify it. Six of the young men bore the coffin down the aisle: the rest followed after, crowding close, not in orderly twos, but in dense groups as if for mutual support by actual contact. All sat during the whole service, hymns and everything, after the bad example of certain country-people. as if they were too much overcome with grief to stand or kneel; but the women joined in the singing and responses, and I saw the holy Sign traced by many a hand, and many a swarthy head bend reverently at the Name which is above every name. For the most part, the dark faces were impassive, but now and then emotions shot across them, grief, wonder, hope. When all was over, and I followed my Gipsy friends out into the storm, my mind reverted to the discourse between Lavengro, the Romany Rye, and Master Petulengro, concerning the immortality of the soul, and I joyed that these good Stanleys had come to a fuller knowledge and brighter faith.

THERE IS a peculiar fascination about the gipsies. Wizards, indeed, they must be, who have drawn to themselves so many hearts—Borrow and Leland, to name no others. The Spaniards have a word to describe the state of those so attracted: *aficionado.* The wholesome smell of the smoke from their camp-fire: the unconscious picturesqueness of their carelessly grouped tents; the buoyant freedom of their lives, with all out-of-doors for a home; the vague traditions of a remote past, just enough to give them a delightful sense of being mysteries to themselves and to others; the bond of a secret language, still unwritten, as they suppose; and the constant frolic of imposing upon superstitious folk with charms and spells and fortune-telling: what wonder that life, so led, seems more worth living than in the deadly monotony of hard and uninteresting trades, or dusty studies, or vapid "Society"? Browning, as a child, was enchanted with a single line out of an old ballad,

"Following the Queen of the Gipsies, O!"

and "The Flight of the Duchess," in after years was the result. I suppose I shall never muster up courage to go a-gipsying, really: but a caravan and the blue sky above it are worth all the sea-side and mountain hotels that ever flouted nature with the impertinence of bridge-parties on the veranda.

AS I WRITE, there comes up vividly a picture from last summer, in Shropshire. My charming English hostess had driven me over to Offa's Dyke, along wonderful hillside roads from Oswestry by Sellatyn beyond the Welsh border; and we returned, just at sunset, past the old race-course. There, huddled under the shelter of a hawthorn hedge, were the tents and tilt-carts of the Lovells, with a thin curling smoke to show where dinner was preparing. (I wonder whether it was poisoned pork, or roast hedgehog, or chickens "conveyed" from a neighboring farm-yard.) We got out at once, and hastened across the wind-swept common, among the patches of gorse, with salutations of friendship on our lips, *Kushto divvus,* and other words of right Romany. But all in vain: a greater attraction than Romany-speaking *gorgios* was there. Mounted on a box-end was a phonograph, from whose tin horn sounded the festive notes of "The Merry Widow" waltz; and *chis* and *chals* and *chabos* were all listening, hypnotized by the harmony.

I SEE that one of our leading "liberal" theologians, addressing a conference of Unitarian women in the name of the Episcopal Church the other day, improved the occasion for witnessing to his Divine Lord and Saviour before those who deny that Saviour, by jesting comments upon clerical collars that button at the back, and continued his line of thought by rejoicing in that inclusiveness which makes it possible for a person in the Episcopal Church to be taken for a Roman Catholic, a Methodist, a Unitarian, or a Baptist, unless inquiry proved otherwise. There is a place for humor: not all jesting is "foolish jesting, which is not convenient." But it is unfortunate that some excellent men mistake flippancy for breadth, and mockery for progress. The elder Broad Churchmen of England abhorred irreverence and the crackling of thorns with that thorough-going detestation which real earnestness breeds. Must we suppose that those who profess to have succeeded to Maurice and Robertson and Arnold and Kingsley have changed all that? But what a lost opportunity there is whenever Church clergy, invited to speak before others on religious subjects, fail to exercise their teaching office! It is never necessary to be offensively dogmatic, to criticise censoriously the convictions or even the absence of convictions of those whom one is addressing. But it is possible, in all loving, fraternal kindness, to show the Way of God more perfectly: to declare the Evangel of the Incarnation, the perpetuity of the Apostolic Church, the integrity of Holy Scripture, and the life-giving powers of the Sacraments: and silence on such themes for fear of offending is only one degree less blameworthy than the spirit which makes light of vital matters, and, in the presence of Christ's own question, "Whom say ye that I am?" jests as if it cared for none of those things.

I WAS TALKING with a devout and orthodox Congregational minister the other day, in a train, and found, as we spoke of Christmas and the honor due to the Blessed Virgin, that, reverent as he was in her presence, he had never seen any special significance in her perpetual Virginity, and refused her the title of "Ever-Virgin," supposing that "the brethren of the Lord" were St. Mary's own children according to the flesh. It is an error often met with; and I wonder that the crushing answer to it is not more frequently heard. That those described as our Lord's brethren were living at the time of the Crucifixion is not denied. Yet, from the Cross, Christ committed His Mother to St. John, who was henceforth her son. Had she had children according to the flesh, every instinct of Jewish filial piety would have been violated by this arrangement; and its only explanation is that the Virgin-Mother's lily never faded; Virgin before Christ's Birth, Virgin during that Birth, Virgin ever after that Birth. Perhaps you remember the old story of Bishop Philander Chase. Some rash parson had written a book to prove that St. Mary bore other children than the One-Begotten. Later, he sought to be presented to Bishop Chase. The great Bishop, turning to the man who was acting as introducer, said: "A clergyman of this name has assailed the virginity of St. Mary: is this the man?" "It is," was the answer. "Show the beast out," said the plain-spoken, orthodox old Prince of Israel, *Euge, Pater Reverendissime.* PRESBYTER IGNOTUS.

ARE WE endeavoring by all kinds of watchfulness to lead in cap-advantage of us?tivity every thought to the obedience of Jesus Christ? Is Satan continually being stripped of that armor wherein he trusted to get an advantage of us? That armor is of course the very opposite to the armor of truth, the armor of righteousness, of which we read so much in different parts of the New Testament.—*Keble.*

LOW CONDITION OF GERMAN PROTESTANTISM.

Churches Nearly Empty: Vice Greatly Increased

DENMARK SETS AN EXAMPLE TO DEMOCRACIES

BAD ERLSEN, GERMANY, January 4, 1910.

MUCH anxiety is felt in Protestant church circles over the ever growing indifferent attitude towards religion among all classes of the inhabitants of Germany. The number of communicants is constantly decreasing and the church attendance has been less than heretofore all around. In former years one was accustomed to see empty churches in the cities, but lately even the country congregations have been losing in size.

In the city of Hamburg, with a population of over 800,000, only 21,400 persons attended divine service on a recent Advent Sunday, when the weather was bright and clear. That is less than 3 per cent. In Berlin the average is a little better, 7 per cent, while in the Grand Duchy of Baden and in Thuringia only 2 per cent of the population visits the church on Sundays. These figures are appalling, but nevertheless very little is done to stem the tide of unchurchliness. In fact, as long as the clergy themselves take very little or no interest in the needs and wants of the people, very little can be expected. Besides, the radicals and liberals among them are constantly growing in numbers, and the cry "Away from the Dogma and the teachings of the Fathers! Give us liberty!" is heard all over. They themselves teach and preach that it is far better to worship the Almighty in "studying nature and art," than to attend a service in God's own house.

No wonder that on a Sunday in October last, in a certain Berlin church, seating more than 1,400 people, only 13 persons assembled for the chief service of the day; and as the pastor did not care to preach to those few, no service was held at all.

Even in districts where the people still go to church regularly the men are outnumbered by far by the women. It is not an unusual sight to find among 200 women less than 25 men!

There are, however, many faithful servants of the Lord who are doing their utmost to bring the gospel "home to the people," but their labors are not easy, for the powers of unbelief have the sceptre in hand. The parishes in the cities are far too large, for example in Hamburg one clergyman has to be pastor of 2,500 souls on the average. Truly, the German Church needs another Luther to arouse it from its sleep of indifference and unbelief.

In the same rate, as the influence of the Church is decreasing, vice and immorality are spreading. The number of children born out of wedlock is constantly increasing, especially in the country districts, the average being between 11 and 20 per cent; and then the open and secret places of vice in all big cities, especially in Hamburg and Berlin. The hospitals there are filled with thousands of poor human beings afflicted with what the late Professor Virchow called "the leprosy of modern times." Statistics are appalling, and Professor D. Mahling of Berlin University has done well in sounding the alarm and calling the German men to arms to fight against "the enemy, that walketh in secret."

A NEW DEMOCRACY.

A bit of interesting news comes from the monarchy of Denmark. That go-ahead little country has set a remarkable example of democratic thoroughness to the self-styled republics. In France, for instance, republicanism begins and ends with the advertisement of the principle over the porticos of public buildings. The Danish ministers and their families have renounced all the rights and privileges of their position, the titles, the court-uniforms and dresses, the brilliant escorts, the official receptions—and, notwithstanding their distinction of to-day, continue to live as they did yesterday. They carry on the function of government as they would any other profession. The wife of the Prime-minister, who was a stenographer, still continues that occupation. The wife of the minister of agriculture, who lives on a farm, still looks after the cows and pigs! Will we see the same some day elsewhere, perhaps even in the United States? This barefaced question will be sufficient to close the topic.

J. H. JUDASCHKE.

THE PRAYERS of the just are always with God's people. Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you." Let us remember that we grieve the heart of the eternal Father when we neglect to pray for His children.—*Selected.*

LONDON GREGORIAN ASSOCIATION MAKES CHANGES

Will Devote Almost Exclusive Attention to Plainsong Music

DEATH OF BISHOP AWDRY OCCURS

The Living Church News Bureau
London, January 11, 1910

THE committee of the London Gregorian Choral Association, in presenting to its members their report for the year 1909, have some exceedingly important announcements to make, and such as all among us who have the cause of the plainsong revival keenly at heart must receive with intense satisfaction and pleasure. Mr. Edwin P. Tilly of the Bank of England, honorary secretary and treasurer of the association, who writes and signs the report on behalf of the committee, says: "The appointment of a successor to Dr. Jordan has, naturally, occupied the serious attention of the committee. After full discussion and much correspondence it was unanimously resolved to divide the duties of the late honorary organist, and to offer the post of honorary director of music to Mr. Francis Burgess of the Plainsong and Mediæval [Music] Society, and a great expert in plainsong; and the post of honorary organist to Mr. Edgar T. Cook of Southwark Cathedral, who has established a high reputation as an accompanist to the ancient tones. The committee have the great satisfaction of announcing that both these gentlemen have accepted the positions." The committee's report further announces wise and drastic changes in the policy of the L. G. C. A.:

"When the association was founded it was thought well that, together with the practice of plainsong, there should also be the rendering of modern Church music of the best type; but this is now so amply and efficiently provided for by other organizations, that the time seems to have come when the L. G. C. A. should devote its attention primarily to Gregorian music. In future, therefore, the association will be chiefly occupied with the study and practice of plainsong, and the music of the annual festival services will consist of plain chant rendered according to Solesmes methods, with the addition of a certain amount of early harmonized music and seventeenth century polyphony based on plainsong models. It is also hoped to spread the knowledge and use of Gregorian music by means of lectures with musical illustrations, and also by holding additional services in various places from time to time."

Thus at last after forty years—it was founded in 1870—the London Gregorian Choral Association has been put upon right lines of plainsong. In the selection of Mr. Burgess as the honorary musical director and of Mr. Cook as the honorary organist, we have further assurance, I think, that now a much brighter future awaits not only the L. G. C. A., but also the whole cause of plainsong in the English Church. I understand on good authority that the Solesmes Benedictine fathers, who are now at Quarr in the Isle of Wight, and to whose community we are principally indebted for our correct knowledge of plainsong, consider that the future of plainsong in the Western Church is to a very considerable degree bound up with the Plainsong Revival in the English Church. Indeed, the prospects for a general restoration of the Church's ancient and canonical ritual music would seem to be brighter in the English than in the Roman Church.

NOTABLE MUSICAL EVENT IN BIRMINGHAM CATHEDRAL.

In Birmingham Cathedral last month there took place a notable event in the annals of English Church music, for in a celebration of the Holy Eucharist William Byrd's famous Mass "service," written in five vocal parts without instrumental accompaniment, was sung for the first time in the English Church, the music having been specially arranged for the purpose. The same music was also used on the occasion of the Bishop of Birmingham's ordination service. In this connection Mr. S. Royle Shore of Edgbaston, a well-known Birmingham composer and literary Church musician, writes that it is now generally acknowledge that William Byrd, otherwise Byrde or Bird (1538-1623), was the greatest English composer of the sixteenth century. Although he belonged to the Romanist party in England, Queen Elizabeth, "in her determination to keep up the standard of music for which the Royal Chapels had always been famed," appointed him a member of the Chapel Royal, and, in conjunction with his master, Thomas Tallis, he held for the rest of his days the honorary post of organist, which had recently been created.

[*Continued on Page* 412.]

LAST WEEK IN NEW YORK CITY

Minor Items of Various Sorts that Have Come to Attention

SERIOUS ILLNESS OF REV. THOMAS H. SILL

Branch Office of The Living Church
416 Lafayette St.
New York, January 25, 1910

ST. BARTHOLOMEW'S CHURCH has just completed the alterations to its old-time rectory adjoining the church, thus converting it into a new and additional parish house for the use of those who attend the parish church apart from the thousands who attend its great parish house on East Forty-second street. The front of the altered building harmonizes with the architecture of the church. In the first floor is a meeting room to seat 300 and intended for Sunday school, for Sunday evening conferences and social purposes. In the upper floors are committee rooms and quarters for the officers of the parish. The new rectory provided and improved by the parish is on Thirty-eighth street, just east of Madison avenue. The entire changes, alterations, and new rectory have cost $130,000.

ILLNESS OF REV. THOMAS H. SILL.

The Rev. Thomas H. Sill, the widely known and greatly beloved founder of St. Chrysostom's chapel, Trinity parish, has been seriously ill in St. Luke's Hospital. His health has been indifferent for some months and an operation for intestinal obstruction was deemed imperative. While making some progress toward recovery he is still in a very weak condition. Father Sill was graduated from the General Theological Seminary in 1864 After a brief rectorate at Grace Church, Canton, New York, he returned to this city, and in Advent, 1865, began the mission work under the auspices of Trinity parish, which developed into St. Chrysostom's chapel, located at Seventh avenue and Thirty-ninth street. For more than forty-four years this work has been under his charge. He has always taken a kindly interest in the religious welfare of theatrical folk and the C. A. I. L.

A telegram of Monday night states that Fr. Sill is very critically ill and delirious.

SERVICE FOR ACOLYTES.

A special service for acolytes was held in the Church of St. Mary the Virgin last Friday evening, the eve of the feast of St. Vincent, deacon and martyr. Vespers were sung and there was a solemn procession of visiting clergy and acolytes. Although the night was very stormy there was an excellent congregation, with twenty-four clergy and 180 acolytes from city and suburban parishes on Long Island and New Jersey. The music was sung by the mixed chorus in the gallery and the chancel choir accompanied by organ and orchestra. The Rev. Dr. Barry, rector, preached the sermon, his subject being "The Vision of Isaiah." This special service will doubtless become an annual function in the parish.

A very beautiful portable altar, designed by Le Brun, was recently presented to the trustees by a devoted parishioner who desires to be unnamed. It is used on Sundays at the 9 o'clock children's Mass. The increased attendance at this service makes it necessary to use the nave of the church.

TWO ARCHDEACONRY MEETINGS.

The winter meeting of the Archdeaconry of Orange was held at St. George's Church, Newburgh (the Rev. John Huske, rector), on Wednesday, January 19th. Twenty-five clergymen and fifteen lay delegates were present. At the morning service Bishop Mann of North Dakota, representing the Bishop of the diocese, was the preacher. At the business session, over which the Archdeacon presided, a fine spirit prevailed throughout; the missionaries' reports showed hard work and encouraging progress. The out-of-town clergy and laity were the guests of the ladies of St. George's congregation at a generous collation served in the parish building. A marked feature of the conference was the social meeting after luncheon, when speeches were made by Bishop Mann, the Rev. Henry Mesier (who has recently become rector of St. John's Church, Kingston), the Rev. George H. Toop of Matteawan (representing the Archdeaconry of Duchess), the Rev. John Huske, and the secretary, P. C. Creveling; Messrs. Murray of Goshen, Board of Chester, and Foster of Newburgh also spoke briefly.

The midwinter gathering of the Archdeaconry of Richmond was held January 13th, in Christ Church parish house, New Brighton, the Ven. Charles S. Burch, D.D., presiding. To avoid conflict with the Laymen's Missionary Convention only a formal meeting was held, at which the following officers were elected: Secretary, Arthur A. Michell; Treasurer, Ralph McKee; Trustees: the Rev. Edward A. Dodd, the Rev. Frank W. Crowder, the Rev. Francis L. Frost, and Mr. Norman Walker, Jr. New work at Linoleumville and Princess Bay was planned. A missionary rally will shortly be held for this Archdeaconry.

CLERICAL ASSOCIATIONS ELECT OFFICERS.

At the annual meeting of the Clerical Union on Tuesday, January 18th, the following officers were elected for the ensuing year:

President, the Rev. Arthur Ritchie, D.D.; Vice president, the Rev. John S. Miller; Secretary, the Rev. C. P. A. Burnett; Treasurer, the Rev. Edmund Banks Smith; and the Rev. William Whiting Davis, a member of the executive committee. Dr. Ritchie has been secretary and treasurer of the association since its organization in 1886. At this meeting the Rev. H. St. Clair Hathaway read a paper on Suffragan Bishops, in which the proposed legislation was not favored. Action was taken for its publication.

The New York Churchman's Association met at the Hotel Manhattan on Monday, January 17th, and elected the following officers: President, the Ven. George F. Nelson, D.D., Archdeacon of New York; Secretary, the Rev. John Acworth; Treasurer, the Rev. Frank H. Church. About two hundred clergymen are enrolled on the list of honorary and active members.

"ROUND TABLE" ON CHURCH UNITY.

The invitations to a Round Table conference on the subject of Church Unity, signed by the Rev. Drs. Manning, Mortimer, Tomkins, and Batten, have already been noted in these columns. The conference is to include a number of clergymen and laymen of the Church recognized as holding diverse views, and is to be held on Thursday evening and all day Friday of this week at Trinity chapel. It is now announced that the conferees, in addition to those who have signed the invitation, will be Father Huntington, O.H.C., Professors Nash and Rhinelander of the Cambridge theological school, Dr. Grosvenor, Dr. Storrs of Brookline, Mass., Archdeacon Burch, Professor Baldwin of Yale University, Rear Admiral Mahan, Colonel Larned of West Point, and Messrs. George Wharton Pepper, Francis Lynde Stetson, George Zabriskie, Robert H. Gardiner, John W. Wood, and William Jay Schieffelin.

THE LATE REV. DR. H. M. HOPKINS.

The story of the life work of the Rev. Herbert M. Hopkins, Ph.D., admirable as it was, and given last week in connection with the account of his father's death, by no means told all that the son had accomplished during his short service in the priesthood of the Church. Soon after his advancement to the priesthood he left Grace parish for the Bronx. The Holy Nativity mission had been started by laymen, and when Dr. Hopkins took it, it was still worshipping in a carriage house. Its name came near being Holy Manger, because it was almost begun in a manger; but Nativity it was finally called. When Dr. Hopkins came it owned no property, and its location was in dispute. Settlement of the matter cost many anxious hours. Dr. Hopkins formed friends in Bishop Greer, in Dr. Huntington, and in laymen among whom he came. These helped him, but in part they did so because Dr. Hopkins was in charge. He was the man who was depended on. A very short ministry, yet Dr. Hopkins left Holy Nativity a self supporting parish, a site ample in size for all time and rightly located, a parish house of stone, a rectory of wood and stone, and a corner site for the future church, the whole property worth from $35,000 to $45,000. More than that, Dr. Hopkins left an impress upon all of the upper part of the Bronx, and as one of the younger clergy of the diocese, was coming to be a factor in the constructive work of the Church in New York. Almost the last time he spoke in public was in the crypt of the Cathedral, a sick man then, when his subject was "Church Extension." A great number of the leading men of the Bronx attended his funeral; more indeed than could get into the parish house, which is used for public worship. Zeal for Christ, and the Hopkins stock, made themselves felt.

ST. LUKE'S CHURCH ROBBED.

St. Luke's Church, 141st street and Convent avenue, was robbed one afternoon last week of some altar ornaments and other articles by a sneak thief who pretended to be engaged in private devotions, when discovered by the rector, the Rev. George Ashton Oldham. Subsequently the two engaged in a friendly conversation. Later the sexton reported the loss and the description of the man and the large travelling bag he had used to carry away the stolen property without detection. Another church in the neighborhood was robbed about the same time, doubtless by the same man.

ST. STEPHEN'S COLLEGE FULL.

The Rev. Dr. William C. Rodgers, President of St. Stephen's College, Annandale, reports that the second half year commencing

February 1st, will find the college filled to its utmost capacity. Much interest has been aroused in alumni circles by the announcement of the fiftieth anniversary programme for the afternoon and evening of April 6th in New York City. The following Lenten preachers will be heard on successive Thursdays, at 5:30 P. M. in the college chapel: Rev. Messrs. Paul Birdsall, H. R. Hulse, Archdeacon Burch, D.D., E. H. Schlueter, Philip Cook, and H. R. Freeman.

CHOICE OF VESTRYMEN.

THERE has been a little discussion in these columns as to vestries. Men unbaptized, unconfirmed, unfaithful, ignorant and greedy for power do not make up our vestries, yet men of all these denominations are found here and there among our vestrymen, and some of them even percolate into diocesan conventions. Once in a long time on the crest of fortuitous voting or as an acknowledgment of certain capacities one of these odd kinds of vestrymen gets wafted into General Convention. It would be a bad day for any parish where one or more of these influences became permanent or paramount. I have myself presided over a vestry, half of whom were non-communicants; but we soon had the stream running the other way.

Once upon a time, not long ago, in a New York diocese, the Standing committee had many troubles securing a quorum. Years of patience with a condition seriously interfering with their business were terminated in a discussion one day, after which it was resolved to present in the annual report to the Diocesan convention a table of attendance showing how many times each member was present during the year. The reading of the list was preceded by a very formal but well-listened-to statement of the serious reasons which drove the committee to take this unusual course. It was a great surprise to the convention, which had expected better work of some of their elect representatives, and had hardly expected a statement coming so close to personalities yet making a bold stroke for truth and justice. In the voting that followed, one of the best men of that committee was very much beaten. The sequel was some prompt and efficient business in that committee for some years after.

Now a good priest has always in his hands more or less ability to make use of this same course of justice and persuasion. His record of attendance at vestry meetings would help in some ways; a record of attendance at Sunday services would be still better. It would serve a double purpose in directing the choice of the new vestrymen, and in stirring the member who is unconsciously growing careless. Whether such a list could be used in parish meeting, in vestry meeting, or for the information of individuals only, is not for us to dictate. Its wider and most effective use could be made only by men of charity and discretion.

For the good priest would wish to see that vestrymen elected during his rectorship are communicants and attendants. In the days to come, when the parish is supported, as is right, by the people, the vestryman is a trustee, not a supporter; the vestry is representative of a democracy and not in itself an oligarchy. Vestry powers at times work great spiritual or unspiritual effects. Modesty should restrain non-communicants from taking a hand in the ruling of the Church. The vestrymen individually should be the leaders in the people's worship. Men who do not care to attend the services of the Church should be aroused to the curious situation in which they have placed themselves. And great care should be taken to make for the future some good foundations. A vestryman lasts a long while. The new men are not elected with great frequency, but they should be selected with great care. Rectors and vestrymen and people should coöperate to secure as new vestrymen only faithful, intelligent, active men, and true sons of the Church.

J. S. L.

DEATH OF ARCHDEACON WRIGHT.

THE presses are stopped on Wednesday morning to record the death of the Ven. Edward Purdon Wright, D.D., Archdeacon of Milwaukee, which occurred at his home in this city on Tuesday evening. Dr. Wright was 84 years and 9 months of age and had spent nearly the whole of his long ministry in the diocese of Milwaukee, serving long terms as rector of parishes at Waukesha and Wauwatosa, and then, for nineteen years, as chaplain of the Soldiers' Home. He resigned the latter position last spring by reason of increasing infirmity, since when, with his wife, he has resided in Milwaukee. For many years he has been secretary of the diocesan Board of Missions, and was also, during a long period, secretary of the Standing Committee of the diocese.

BISHOP ANDERSON'S ANNIVERSARY TO BE OBSERVED

Chicago Churchmen Take Steps to Remember February 24th

SCHEDULE FOR NOONDAY LENTEN SERVICES

Renewed Activities at St. John's

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, January 25, 1910

PLANS are being perfected for a suitable observance by the clergy of the diocese of the tenth anniversary of Bishop Anderson's consecration on the feast of St. Matthias, Thursday, February 24th. At the suggestion of the clergy Archdeacon Toll has appointed a committee of the clergy to take the matter in charge and this committee has divided itself into sub-committees. It is now planned to hold a service at the Cathedral on St. Matthias' day at 11 o'clock, the clergy being asked to change the hour of their late service on that day to an earlier hour that every priest of the diocese may be present. Bishop Anderson will be the celebrant. The hymns and musical setting of the service will be the same, so far as possible, as they were at the Bishop's consecration service. The preacher will be some visiting Bishop to be announced later. Following the service luncheon will be served to the clergy in the choir hall of the Cathedral, followed by brief addresses by the Ven. Archdeacon Toll and Deans Phillips and Fleetwood, the Rev. Dr. Little of Evanston, the Rev. Dr. Stone of Chicago, and the Rev. Dr. DeWitt of the seminary. Those having the matter in charge are Archdeacon Toll, the Rev. Dr. Stone of Chicago, the Rev. Dr. Wolcott of Highland Park, the Rev. T. C. Eglin of Momence, the Rev. F. E. Brandt of Harvard, the Rev. Dr. Fleetwood of Sycamore, the Rev. Dr. Phillips of Kankakee, the Rev. G. C. Stewart of Evanston, the Rev. Dr. Page of Kenwood, the Rev. Dr. DeWitt of Chicago, and Dean Sumner of the Cathedral.

NOONDAY LENTEN SERVICES.

The noonday Lenten service preachers have been selected and their dates assigned them. As in the past few years, the services will be held in the Chicago Opera House daily excepting Sunday from 12:10 to 12:30. Each year has shown a steady increase in the attendance at these services and it is hoped that there may be a marked increase this year over the previous seasons. The list of speakers is as follows:

ASH WEDNESDAY,

Feb. 9—The Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
" 10-11—The Rev. Herman Page, D.D.
" 12—The Rev. G. W. Laidlaw.
" 14-15—The Rev. J. S. Stone, D.D.
" 16-17—The Rev. W. C. DeWitt, D.D.
" 18-19—The Rev. W. O. Waters, D.D.
" 21-22—The Rev. J. H. Hopkins, D.D.
" 23-24—The Rev. A. W. Griffin.
" 25-26—The Rev. L. P. McDonald, D.D.
" 28-Mar 1—The Rev. Richard Rowley.

Mar. 2-3—The Rev. F. C. Sherman.
" 4-5—The Rev. F. D. Devall.
" 7-8—The Rev. C. E. Deuel.
" 9-10—The Rev. G. C. Stewart.
" 11-12—The Rev. A. G. Richards.
" 14-15—The Rev. P. C. Wolcott, D.D.
" 16-17—The Very Rev. Dean Sumner.
" 18-19—The Rev. R. H. F. Gairdner.
" 21-22—The Rev. S. B. Blunt.
" 23-24—The Rev. C. H. Young.
" 25-26—The Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.

RENEWED ACTIVITIES AT ST. JOHN'S.

During the past few months rapid strides have been made in reviving the parish activities at the Church of St. John the Evangelist (the Rev. Irving Spencer, priest in charge). A large hall has been secured for the use of the parish and all are making the most of this opportunity. There are several clubs and two orders of "knights" for the boys, each of which has some definite object to achieve. These organizations not only enable the boys to enjoy themselves but also furnish them the opportunity of acquiring instruction in athletics. There are also industrial classes in which the members are taught all sorts of useful and helpful arts. The aim is to make efficient, pure minded citizens out of the boys, to teach them to be of value to themselves and to the Church, and it looks as if the purpose might be accomplished. Similar organizations have been established for the girls and for the older members of the

parish. In fact every one has a chance to take part in the active life of the parish and to advance not only his own welfare but the welfare of others. The boys' choir is now able to do good work at the regular services. In addition to this, a girls' choir has been organized for special work. There is also a general choral society for all who sing and enjoy music. The parish has a dramatic club which meets weekly. For those who play musical instruments of any sort, an orchestra has been organized and now meets for practice once a week. The men have a "neighborhood club" which exists not so much for entertainment as for sociological purposes. Its primary object is to act as a sort of law-and-order league and to bring about the betterment of conditions in the neighborhood. So far it has succeeded in accomplishing much good. Once each week a lecture is given to all the members of the parish on some subject which is both entertaining and instructive. These lectures are generally illustrated.

In addition to all these activities in the parish hall, the services of the Church have been improved in many ways. A full schedule of Sunday and week day services is maintained, so that while the temporal side of the parish life is well cared for, the spiritual side is by no means slighted. Services are held weekly and the sermon is preached in German. This is to reach the many people of the neighborhood who are of that race.

St. John's now issues its paper weekly instead of monthly as has been done heretofore. This is due largely to the fact that they have recently purchased a $300 Gordon printing press for their own use. Thus the parish is able to take care of its paper and any other printing which needs to be done.

CHICAGO NOTES.

Bishop Anderson left Sunday night for Philadelphia, where he was to make an address before the Church Club on Monday evening, returning to Chicago on Wednesday.

The committee of the Holiday Shops, whose entertainment for the benefit of St. Mary's Home for Girls netted that institution the sum of $10,415.10, with total receipts of $10,987.97 and expenses $572.87, has organized itself into a permanent organization to be known as the "Friendly Aid Association of St. Mary's Home for Girls." The plans are in the hands of a committee of six, of which Mrs. Royal C. Vilas, to whom the greatest credit is due for the success of the Holiday Shops, is chairman. The proceeds of the Shops have been divided, $10,000 going for the permanent improvements in the erection of an infirmary and babies' nursery at St. Mary's summer home in Kenosha; the balance being applied to improvements on the Chicago property.

The winter meeting of the Northwestern Deanery is to be held at the Church of the Redeemer, Chicago, on Tuesday, February 1st, beginning as usual with the Holy Communion at 11 o'clock, followed by a business session. The address will be delivered by Dr. W. A. Evans, the Health Commissioner of Chicago, on the subject, "The Health Department of Chicago." Luncheon is to be served at 1 o'clock, followed by a continuation of the discussion of the subject of the last deanery meeting's afternoon session, "The Preaching of Repentance." The Rev. C. H. Young and the Rev. S. B. Blunt will lead in the discussion and the clergy are invited to participate in it generally.

Last week St. Bartholomew's Church (the Rev. W. S. Trowbridge, rector) was damaged by fire to the extent of between $125 and $150. It was due to defective electric wiring. The loss was covered by insurance. The underwriters' association, however, has demanded entire new wiring for the building, which will necessitate an expenditure of several hundred dollars. The old parish house adjoining the property has been razed and new and larger parish rooms with modern equipment are being built in the basement, money being in hand to pay for these last improvements.

A photograph of the Rev. E. J. Randall, with the portion of the report of the Social Service Committee on the Saloon, appeared in last week's number of the *Illinois Issue*, the weekly organ of the temperance advocates of the Middle West. The Rev. E. J. Randall is the Church's representative from the Northeast Deanery to the Anti-Saloon League of Illinois and a member of the Social Service committee.

The regular meeting of the Chicago Local Assembly of the Daughters of the King will be held at St. Peter's Church on Wednesday, February 2d. The preacher at the morning service will be the Rev. William B. Stoskopf. In the afternoon there will be discussions on the Social, Philanthropic, and Educational relationship of the Daughters of the King to the Church work. The speakers will be the Rev. J. W. Fogarty, the Rev. W. O. Waters, D.D., and the Rev. J. H. Hopkins, D.D.

The Rev. Wm. White Wilson, D.D., rector of St. Mark's Church, Chicago, has been appointed editor of the *Masonic Voice-Review*, an illustrated monthly magazine of Freemasonry, being the oldest Masonic publication in the world. The Rev. Dr. Wilson has been most prominent in the Masonic circles of the city as well as in the Middle West and is eminently fitted by his large knowledge of Masonic affairs to edit such a publication. He has accepted the position temporarily with a view to permanency if he can fill the position consistently with his Church and other duties.

For the past few weeks the Rev. Samuel Fish of Bridgehampton, L. I., has been a guest at the Church of the Atonement (the Rev. Chas. E. Deuel, rector). During his visit he took several of the early celebrations, and also preached on the first Sunday after Epiphany. The rector, the Rev. Mr. Deuel, has recently received a gift from some members of the parish, a mahogany chest of drawers to be used for vestments. He has also been presented with a purple stole and handsomely embroidered amice.

As a novel and effective means of instructing its members on subjects with which all Churchmen should be familiar, St. Luke's, Evanston (the Rev. Geo. Craig Stewart, rector), has recently instituted a "Book-Shelf." Books dealing with almost every phase of Church life and experience have been placed on sale in the rear of the church, where they will be convenient and available to all. The most valuable books are recommended from time to time in the parish paper with the prices.

The parish house of Grace Church (the Rev. W. O. Waters, rector) is being used constantly this winter by the people of the neighborhood. Perhaps the most effective work is being done among the boys. The Boys' Club has a large membership, and since the opening of the season about fifty boys have been added. They have a basket-ball team, and an indoor base-ball team, both of which play regularly and play well. Recently an electrical class has been organized, at which instruction on electrical subjects is given to the boys by Mr. Hildebrand. In addition to this the boys have access to all the current magazines, and pool and billiard tables are placed at their disposal. Once a month an illustrated lecture is given for the boys; these are always well attended. RENMUS.

LONDON GREGORIAN ASSOCIATION MAKES CHANGES.

[*Continued from Page* 409.]

It appeared that William Byrd wrote in secret this five-part unaccompanied Mass service, which was his masterpiece. There is no evidence that it was ever rendered, and it remained practically undiscovered until 1841, and it was not until 1899 that an edition in modern clefs for choral use was brought out.

DEATH OF RT. REV. DR. AWDRY.

On Tuesday last, at Winchester, after an illness of more than two years, the Right Rev. Dr. Awdry, formerly Bishop of South Tokyo, departed this life, at the age of sixty-seven years. He was educated at Winchester and Balliol College, Oxford, and was ordained deacon in 1866, and priest in 1867. After serving for two years as assistant curate at St. Peter's-in-the-East, Oxford, he returned to Winchester as second master. He was headmaster of St. John's College, Hurstpierpoint, one of the Woodard schools, 1873-79; canon of Chichester and principal of Chichester Theological College, 1879-86. He afterwards held the vicarage of Amport, Hampshire, and was then consecrated, in 1895, Bishop Suffragan of Southampton, in the diocese of Winchester. But a year later he began his missionary career in Japan, by becoming the first Bishop of Osaka, whence, in 1898, he was translated to South Tokyo. He resigned in 1908 owing to ill health. The *Times*, in its obituary of Dr. Awdry, says:

"Though not himself a great statesman, and hardly such a scholar in Japanese literature as his attainments might lead men to expect, Bishop Awdry had from the first been a force in the life of the *Nippon Sei Kokwai*, or Holy Catholic Church of Japan, and he was firmly loyal to the principle that English and American missionaries are in Japan in order to foster the life of a national Church for Japan. Out in Japan they will cherish his memory as of one who loved their nation and was not afraid to show them their faults. May he rest in peace!

SIR LEWIS DIBDIN TO RETIRE FROM HOUSE OF LAYMEN.

Sir Lewis Dibdin has formally intimated to Lord Salisbury, chairman of the Canterbury House of Laymen, that he does not propose to seek reëlection as a member of the new House of Laymen. He retires, with much regret, because he thinks his judicial office [as Judge of a Parliamentary-made court] makes it right that he should do so. It is indeed not surprising that Sir Lewis Dibdin has come to feel that he can no longer remain a member of a body which, as the *Record* says, may at any time discuss the decisions of his court.

J. G. HALL.

GOD GIVE us better minds; grace to gather up our broken vows and promises, and the fragments of our time which remain. God preserve us from the sin and folly of saying, "I will not, I cannot, I dare not," when we ought to be about His work.—*Selected.*

SOUTHWEST MISSIONARY COUNCIL AT OKLAHOMA CITY.

OKLAHOMA CITY, OKLA., January 20, 1910.

THE great missionary field of the Southwest received a great invasion of missionary workers this week, in the sessions of the Seventh Department Missionary Council. The department embraces nearly 700,000 square miles, extending from Kansas and Missouri to the Gulf of Mexico. The venerable Presiding Bishop was able to act as president, though other Bishops relieved him from the chairman's duties from time to time.

THE QUIET DAY.

Preceding the opening of the council, a quiet day and retreat for the clergy was conducted in St. Paul's Cathedral by the Presiding Bishop. At 9 o'clock Bishop Tuttle celebrated Holy Communion. The Bishop took for the subject of his address "God the Holy Ghost," emphasizing the relation of the Holy Ghost as Lord, His relation to the blessed Trinity, and His function as the Holy Comforter and as the abiding witness of the eternal Godhead in the Church militant.

Beginning at 2 o'clock in the afternoon Bishop Tuttle delivered two addresses on the same general topic of the guidance of the Holy Spirit, and concluded the quiet day devotions with helpful advice and exhortations to the clergy. The ripe counsel given by the venerable Presiding Bishop produced a profound impression on his hearers.

FIRST DAY.

THE OPENING.

The opening meeting of the council was held in St. Paul's Cathedral Tuesday evening and was a general public meeting, the Bishop of Kansas presiding. The processional included five Bishops, at least fifty clergymen, and a large number of delegates.

After shortened evening prayer, BISHOP BROOKE of Oklahoma welcomed the visiting Bishops, clergy, and laymen of the council to his diocese and see city. The Bishop spoke with becoming pride of the rapid advancement being made in his new state and diocese, and extended felicitations to the council on its first meeting in a missionary jurisdiction.

The response was made by Mr. JOHN W. WOOD, the corresponding secretary of the Board of Missions, who voiced the sentiments of the whole assembly when he spoke of the privilege of meeting with such an enthusiastic missionary body in the center of this great southwest empire. In his usual clear-cut and convincing way, Mr. Wood told of the relations of this Seventh Department to the general board, and expressed his deep conviction in and admiration for the splendid missionary zeal manifested in world-wide missions in what in itself is a missionary field of the Church. The speaker compared the present prosperous conditions of the Church in Oklahoma with the feeble work prevailing eight years ago at the time of his previous visit here.

BISHOP KINSOLVING'S ADDRESS.

The key note of the meeting was struck by the BISHOP OF TEXAS, in his strong address on "What the Church Has Done and is Doing for the American People." After detailing the important part taken by eminent Churchmen, such as Patrick Henry, George Washington, John Marshall, and others, in the formation of the great American nation, Bishop Kinsolving described the share and responsibility borne by the Church in developing our present American life. "True Churchmanship predominates in all that is best and noblest in our social, political, and civic affairs. In all the upper strata of our national life, conspicuous examples of American Churchmanship have always predominated. While the Church is not numerically the largest religious body in the United States, it has always had more than its proportionate share in moulding the quality of the great leaders this nation has produced." Continuing, the Bishop expressed his conviction that the reason that the Church has not always appealed to the great masses of the people is because, to the popular mind, she is at once Catholic and Protestant; or, in other words, in her visible life she expresses a seeming parodox, which the Bishop called an "objective concreteness and a subjective spirituality." She has emphasized the whole truth of Christianity, and has steadfastly refused to sacrifice any portion of the Catholic heritage for the sake of one phase of religious truth or the other. People in general, who are easily carried away with special aims and popular claims, have not fully appreciated the consistent Catholic position of the Church. To them she appears both too conservative and too liberal. The Bishop closed his able address with a plea for Christian unity, which, he said, was coming to be more and more clearly recognized because of the position the Church occupied in the religious world about us. His remarks were earnest, and expressed his deep loyalty to, and abiding faith in, the mission of the American Church in becoming the prime factor in American life and a reunited Christianity.

THE MOVEMENTS IN CHINA.

THE REV. A. A. GILMAN of Hankow, China, presented in a concise manner the elements entering into the new Chinese estimate of education; the enlarged field of instruction from the twofold aspects of scope in curriculum and the extent to which it has reached and tends to reach the young of both sexes. The revolt against the slavery to opium, the gradual elimination of superstitious ideas, and the gradual uplift of thought toward the higher spiritual ideals of Western Christianity are leavening the social fabric and making for China a new civilization which will yet be the most marvelous development of the twentieth century. Mr. Gilman is truly, earnestly, zealously, and lovingly optimistic in his chosen field of missionary labors. His address was a sufficient attestation to his consecrated efforts to reach and Christianize at least a small part of the province in which he lives.

THE DEPARTMENT SECRETARY.

The new Department Secretary, REV. H. PERCY SILVER, who is just returning from the Philippines, addressed the meeting on the great missionary work now being carried on in our new island possessions and in the Orient. He paid a glowing tribute to Bishop Brent, who occupies such a commanding position in Church and State in the Philippines. The new secretary was well received, and it was evident that his work in this department has fallen into worthy hands, in the person of Mr. Silver.

The offerings of the large congregation were devoted to the cause of general missions of the Church.

SECOND DAY.

BUSINESS SESSION.

Promptly at 10 o'clock Wednesday morning, after two celebrations of Holy Communion, the council met for organization and business sessions in the well appointed auditorium of the new parish house of St. Paul's Cathedral. The secretary, the Rev. F. S. White, was unanimously reëlected. At 11 the conferences began, but business was resumed in the afternoon. The Bishop of Kansas City was chosen as vice president—the venerable Presiding Bishop being president—and Mr. F. C. Thompson of St. Louis as treasurer. Dean Davis was reëlected as delegate to the general Board of Missions. St. Louis was selected for the next council, to open on January 17, 1911.

CHURCH WORK AMONG NEGROES.

At the morning conference BISHOP BROOKE of Oklahoma spoke on the subject, "The Best Method of Church Work Among Negroes." The Bishop spoke earnestly of the opportunities open for increased usefulness among colored people. The subject "How far Has Success Been Attained in Church Work Among Negroes" was taken by the Rev. W. D. Buckner, LL.D., of Pine Bluff, Ark., who discussed in a practical and optimistic way the responsibilities and difficulties confronting the Church in this important work. In a highly interesting way Archdeacon Henry N. Hyde of Little Rock, Ark., spoke on the subject, "Work Among Negroes in South Africa," and described the methods adopted by the missionaries in dealing with this problem there. Mr. Hyde is a practical student of general missionary conditions.

WORK AMONG THE DEAF.

Bishop Millspaugh next introduced the Rev. E. H. Eckel of St. Joseph, Mo., who read the address of Rev. J. M. Koehler on the "Deaf Mute Work in the Department." Mr. Koehler is himself a deaf-mute, and his address testified to his able and earnest interest in the great work among these afflicted of God's people. Mr. Koehler took the platform, and as Mr. Eckel read his address, interpreted it in the deaf and dumb language. By this means Mr. Koehler's accomplished daughter was able to communicate to her father the addresses made at the council as they were being delivered. Mr. Koehler captivated his hearers with the able exposition of his methods of wonderful and efficient work in the deaf and dumb schools and churches of this branch of our missionary work. It is estimated that there are over 100,000 of these unfortunate people in our country, and Mr. Koehler is doing a magnificent work for the Church among them.

LUNCHEON AT THE CHAMBER OF COMMERCE.

The entire council and visitors present were most hospitably entertained at a delightful luncheon by the Chamber of Commerce at their hall in Oklahoma City. Mr. Sidley L. Brock, the president of this organization, acting as toastmaster, in a pleasing manner presented to his guests facts and figures concerning the growth of the metropolis of Oklahoma that amazed all present. He extended a most cordial welcome to the distinguished visitors and expressed the good will and greeting of the business men of the city. This hearty welcome was responded to by Bishop Tuttle, who expressed the pleasure of the council in meeting here to consult on questions of vital importance to the civic and religious life of the new state. The Bishop was most warmly received and his remarks were highly appreciated.

CLERICAL SUPPLY.

The afternoon conference began with the Bishop of Arkansas in the chair, and the presentation by the Rev. J. D. Ritchey, D.D., of a paper by the BISHOP OF KANSAS CITY, who was not able to be present, on "The Deficiency in Clerical Supply." It was a careful analysis of the subject. The Bishop showed that there is a very slow increase in the number of candidates for orders from year to year, but not nearly enough to supply the need. The ministry, he declared, "is

not as attractive to our young men, and especially to the flower of our young men, as it was a generation or two ago." Examining the causes, he gave weight to the general indifference of young men; the impatience on the part of parents to give their children such an education as makes for scholarship; the materialism of the age; the contempt sometimes expressed for the clergyman; the many new and interesting vocations in scientific careers; the trials in the life of the clergy by reason of unresponsive congregations; the lessening of the influence of the pulpit; the poverty of the clergy; and, saddest and chief among the obstacles, the theological unrest and unbelief of our time. "That what is known as higher criticism does compel us to revise many opinions that have been interwoven with our faith is true, but higher criticism need not become destructive criticism, that not only takes out the false threads but tears the whole fabric to pieces."

DEAN DAVIS, of St. Louis, followed with a discussion of "The Remedy for the Deficiency in Clerical Supply." In a forcible way he pointed out the following remedies: the prompt payment of clerical salaries and a closer attention by the vestries to the needs of the clergy; the development of higher ideals of the calling; more general knowledge of the high mission of the Church.

Informal discussion of the subject was taken up and Bishop Kinsolving spoke of the present conditions of clerical supply, and invoked a more active interest in the cause of the Christian ministry. The Ven. Edwin W. Saphorè, Archdeacon of Arkansas, in an eloquent appeal aroused much enthusiasm for higher ideals in the clerical life. Dean Barr of New Orleans spoke briefly on the same subject and was followed by Dr. Nicholas of Guthrie, Okla.

EVENING BANQUET.

At an evening banquet the work of laymen and, particularly, the Laymen's Missionary Movement, was discussed. The Bishop of Oklahoma was toast-master, and the Presiding Bishop, John W. Wood, and several others spoke.

THE FINAL DAY.

The final day opened, as had the others, with an early celebration and Morning Prayer afterward. It was resolved that the Sixth Missionary Department, being that immediately north of the Department of the Southwest, west of the Mississippi river, be invited to hold its council jointly with that of this department next year in St. Louis. Cordial resolutions of thanks were passed.

OPPORTUNITIES WITHIN THE DEPARTMENT.

Reports by the Bishops and others from the various dioceses show generally an optimistic spirit. The BISHOP OF TEXAS told of the rehabilitation of about twenty churches that were destroyed by cyclone, and acknowledged aid received from New York and Philadelphia. He told of the needs of the 800,000 colored people within his diocese and advocated the separation of that work from other work. Speaking for the diocese of Kansas City, the REV. E. H. ECKEL of St. Joseph told of the recent accession of an entire congregation with its priest from the Roman communion, and when he alluded to their coming to us as to "the American Catholic Church," he was interrupted with strong and long-continued applause. Speaking of New Mexico, the REV. H. M. SHIELDS lamented that so little is being done among the Mexican population of the territory, though he said that by means of the Prayer Book in Spanish and in French, the offices of the American Catholic Church were being brought more and more to those people. Other speakers told of local conditions elsewhere.

SHALL OKLAHOMA BE DIVIDED?

The practical question was raised by the BISHOP OF OKLAHOMA in the afternoon as to the division of his missionary district. He stated that the population of Oklahoma is almost 1,700,000, which makes it the most populous of our home missionary districts by some 800,000. He believed that it should be divided into two parts by a north and south line, giving to the eastern section a territory somewhat greater than that of the old Indian Territory, including the large parishes of Muskogee, Tulsa, and McAlester. The western district would include most of the old Oklahoma territory proper, with Oklahoma City, Guthrie, and other large parishes. The increase in population and development at present is greater in the eastern side on account of the oil and mineral and agricultural wealth. The Bishop felt that the time had now come for the Church authorities to divide the district in the face of this apparent opportunity and necessity. Kansas and Nebraska each have two Bishops, and the great majority of the dioceses have far less population. The BISHOP OF KANSAS expressed his agreement with the plan, and when the PRESIDING BISHOP suggested that a memorial to the House of Bishops urging the division of the missionary district be framed, his suggestion was carried out and the memorial was unanimously passed.

Pledges aggregating $500 annually in addition to the present funds for deaf-mute work carried on by the Rev. Mr. Koehler—whose paper on the subject of his work had aroused large enthusiasm—were made.

HOW TO LEAD THE CONGREGATION TO THE HIGHEST MISSIONARY EFFICIENCY.

The above-mentioned subject concluded the afternoon session, the Bishop of Texas presiding. ARCHDEACON MURRAY presented the

[*Continued on Page* 438.]

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

V.—THE PRIESTHOOD IN THE SWEDISH CHURCH. FROM THE PREFACE TO THE ORDINAL OF 1571.

AND it should first be noted, that no one be suffered in the priesthood (*prestaembetet*) unless he has come thereto through regular call. For it can properly escape no one that election, scrutiny, examination, prayer, etc., are certainly God's ordinance. And it is comforting that one should know how that our Lord Jesus Christ will maintain the ministry (*predikoembetet*) with might; and so through this call. And this has been done immediately after the apostles' time, that the congregation chose themselves preachers, and this choice was afterward confirmed by the Bishop through prayer and the laying on of hands."

THE WAY TO ORDAIN PRIESTS. (1571.)

"¶ *On some holy day (when the people are present) the Ordinarius shall first deliver them a short exhortation to general prayer in this form:*

"Dear friends, these persons before you are intended and called to the priesthood and the ministry of the Christian Church, and have been heard and examined, and so far as human understanding can judge of them, have been found suitable for the time and condition. And because this business is greater and weightier than that any man can execute it well, without God's special grace and help, it is therefore needful that we here do what our Lord Jesus Christ has commanded, saying, 'Pray the Lord of the harvest that He send laborers into His harvest.' So let us now do with all our hearts," etc. [The etc. at the end and a quotation in brackets indicate that this quotation was often considerably extemporized or altered.]

"¶ *Immediately then, Ordinarius, ordinandi, and all the people kneel down. First two small dieknar (choristers) sing the litany, and then Ordinarius reads first one of the collects following the litany, and afterward that which stands in the Handbook for Teachers, namely this":*

(The same prayer as in the same relative position in the Bishop's ordinal.)

"¶ *Meanwhile, when convenient, the litany may be omitted and instead sung* 'O Thou Holy Ghost, come,' *with the collect belonging to it, and afterward the second, for teachers"* (as above).

"¶ *When this is done, and all have risen, one of the priests shall reckon up the names of those to be ordained, giving out also the titles, to what church or diocese they are to be ordered; then they go forward at once in order in albs, as they are called, or in their own decent clothing, and kneel down before the altar, when the Ordinarius says:*

"Since you are called to this ministry which is the priesthood, hear first, and give heed to these words which St. Paul, Jesus Christ's apostle, has written about the same office and ministry.

"¶ *Then Ordinarius or some of the priests who stand by shall read St. Paul's words, I. Tim. iii., likewise Titus i., also Acts xx., saying,* 'These following words St. Paul writes to his disciple Timothy: "This is a faithful saying . . . snare of the evil one."'

"¶ *Likewise also to his disciple Titus:*

"A Bishop should be blameless . . . gainsayers.

"¶ *Likewise also in the Acts:*

"Take heed to yourselves . . . with tears.

"¶ *Then Ordinarius makes a brief exposition in this form:*

"Here we learn, that to us who are called to be pastors and preachers is committed a watch and ward, not over unreasonable beasts, cattle, or sheep, but over the Church of the Living God, which He has purchased with His own blood, that we should feed and govern it with God's pure word, and diligently give heed that wolves, that is, false teachers, come not in to hurt. Therefore he calls this a good and glorious work. So we are commanded for our own persons to live honest and virtuous lives, and keep our homes, wives, children, and servants honestly and Christianly."

"¶ *Afterward Ordinarius asks them the following questions, saying:*

"Will you now in the Name of God the Holy Trinity take upon yourselves this ministry and *priesthood?*

"¶ *Thereto they answer with clear voice, saying,* Yes.

[The other questions as in the Ordinal for Bishops.]

[At the last, *Ordinarius* lets them answer in concert, reading aloud the following words from the book]:

"All this I will gladly do with God's help and grace."

"¶ *Then Ordinarius says to them:*

"God comfort and strengthen you to this, always. Amen."

"¶ *Thereafter he delivers them the priest's office with these following words, saying:*

"And I by the authority entrusted to me on God's behalf by His Church for this purpose, commit to you the priest's office in the

Name of the Father and of the Son and of the Holy Ghost. Amen.

"¶ *Then Ordinarius alone or with the other priests who are present immediately lays both his hands on their heads, saying:*

"Let us Pray. Our Father, etc.

"¶ *And after the Lord's Prayer he reads this following collect.*

[As in the Bishop's ordinal, changing the words *Bishopsembet* to *prestaembet.*]

[Finally, at the close, *Ordinarius* addresses to *Ordinatis* these words of St. Peter, "Feed the flock of God . . . never fading crown of glory."]

"¶ *And when all this is done, Ordinarius begins the song,* 'Now pray we the Holy Ghost,' etc., *and the whole choir sings it through so that it becomes the Introit of the Mass. Until the first verse is sung all remain kneeling, then they take each one his place. When there is time, Ordinati go to the Holy Communion.*

"¶ *Whoever ventures to exercise the priesthood either in whole or part without being chosen and called thereto or ordained by the Bishop in the above manner, the same may be punished," etc.*

II.

PRIESTS' ORDINAL OF 1686.

[The changes from 1571 are very unimportant. It is prescribed that the Bishop shall wear his cope, four consistorial assistants their usual vestments, and the candidates their surplices. The litany is omitted and the "Come, Holy Spirit," used instead. The same words are used in delivery of orders as in 1571. But there is no mention of Communion. The priest's oath, now repealed, is given during the period 1686-1809 in two forms. The Church Law directs the *Predikoembet* to be conferred, but the actual practice in the service was to use the old form, *prestaembet.* No handbooks contain the service after that of 1686, and that has only general directions, not amounting to a repeal of the form for 1571.]

THE ORDINAL OF 1809.

This will be found in Chapter 14 of the Handbook, headed—*"Our Invigning till Prediko-embetet."*

[TRANSLATION.]

"¶ *This should occur, if there are no legal obstacles, in the Cathedral, after preceding notice and prayer in the pulpit.*

[At the close of divine service a psalm is sung, during which the Bishop, the assistants, and *Ordinandi* advance toward the altar. *Ordinandi* wear surplices. Chasubles are laid on the altar rail according to the arrangement and placing of *Ordinandi.*]

"¶ *When the psalm is ended the Bishop says:*

"In the Name of the Father and of the Son and of the Holy Ghost. Amen.

"¶ *Thereafter he makes an address. When this is finished the Bishop says:*

"After previous examination, these men come to-day before the Lord's altar to be ordained and consecrated to the ministry (Prediko-embet). But as this office is of such importance that no man can well execute it without God's special grace and help, we will therefore pray God, who has promised to guard His Church to the world's end, and to send faithful teachers into His congregation, for a blessing upon them.

"¶ *The Bishop turns to the altar, the rest kneel down, and the Bishop reads the following prayer:*

"Eternal, Almighty God, Thou who of love to our race hast sent Thy Son Jesus Christ to be our Saviour and Teacher, and through Him appointed the ministry (embet) which shall preach the doctrine of reconciliation and call men, in the right way, through true faith and sanctification, to seek a share in the salvation He has won for us, uphold and increase Thy Holy Christian Church, and send us orthodox Teachers who may proclaim Thy council about man's salvation. And as these Thy servants cannot carry out so weighty a call without Thy help, we therefore pray Thee to give them grace to execute it rightly. Fill them with love to truth and virtue. Lead them with Thy light, and arm them with the strength and zeal, the diligence and faithfulness, which is needful for a right teacher. Let their own hearts know the worth of the precious doctrine they proclaim. May they, strengthened by its power, with the utmost carefulness consecrate to Thy service the gifts Thou hast bestowed on them, and use all means, all occasions, to set forward Thy glory, and to lead men to a true Christianity. Arm them with strength and courage to preach Thy word with wisdom and energy, and thereby waken the drowsy, stir up the slothful, enkindle the cold hearted, comfort the afflicted, upraise the fallen, and strengthen the faithful.

"Give them grace through their doctrine and example to edify others, and themselves be a pattern of the godliness they preach for their hearers. Keep them to the end in a true and living faith in our Saviour Jesus Christ, and after they have instructed many to salvation, may they attain in Thy glorious kingdom the reward of grace which Thou hast promised faithful teachers. Amen.

"¶ *The notary then reads out the names of those to be ordained, and the service to which they are called, after which the Bishop continues:*

"Since you have been called to the holy ministry (Prediko-embet) and prepare to enter upon its exercise, listen now with attention and keep in your hearts, the precious teachings which shall be read to you out of God's Word.

"¶ *Therefore the assistants read the following texts:*

[Matt. 28: 18-20; I Tim. 4: 7-11; I Tim. 4: 12-16; Matt. 5: 16; II Tim. 2: 15; II Tim. 2: 24-25; II Tim. 2: 22.]

"¶ *Therefore the Bishop says:*

"May these divine words be deeply impressed in your souls, living in your hearts. May they be a rule for your conduct, a reminder of your responsibility. May they increase your watchfulness, inflame your hearts, now and always, to hallow yourselves to the Chief Shepherd's service. Amen.

"The Church of Jesus Christ expects of you, that convinced of the importance of this office, you have already weighed with yourselves the precious duties which rest upon you as teachers of the gospel. The Church of Jesus Christ expects that you have with solemn prayer in Jesus' Name called upon the Most High for help and assistance worthily to exercise this office. Further to strengthen you in this holy purpose, I will now, before God who knows your hearts and will require account for your vows; before this altar where every penitent sinner receives assurance of a share in the atonement you are to preach; before this congregation which is now witness to your engagements, admonish you to make your confession of faith and answer the questions I shall put to you.

"¶ *The notary repeats the Apostles' Creed.*

[The *Holy Catholic Church* is rendered *en helig Christelig Kyrka.*]

"¶ *After the Creed has been repeated the Bishop says:*

"The Lord God give you grace to abide in this faith steadfast to the end, and therein to strengthen them who are your brethren in faith.

"¶ *Then the Bishop asks the following questions:*

"Do you declare yourselves willing to take up the precious *prediko-embet* (ministry: priesthood) with all its duties?

"¶ *Ans.* Yes.

"Do you pledge yourselves to dedicate all the powers of soul and body to the exercise of this office?

"¶ *Ans.* Yes.

"Do you promise, according to God's Word, to preach the doctrine of reconciliation, unto wisdom, righteousness, sanctification, and redemption?

"¶ *Ans.* Yes.

"Do you promise, through God's grace, to be a pattern to others in orthodoxy and virtue?

"¶ *Ans.* Yes.

"¶ *The Bishop further says:*

"You thus acknowledge your obligations. You have declared your solemn intention to fulfil them. Affirm this now with your official oath.

"¶ *The oath is read by the Notary, and when it is finished the Bishop says:*

"God Almighty strengthen and help you to keep all this! And I, according to the authority entrusted to me on God's behalf by His Church, commit herewith to you the *Predico-embet,* in the name of God, the Father, the Son and the Holy Ghost. May the Most High grant that it may turn to your own salvation, and theirs who are entrusted to you. We will now pray God who giveth every good and perfect gift, as we now unite our supplications in the prayer our dear Saviour has taught us.

"¶ *Thereafter the Bishop and the Assistants set the chasuble on him to be ordained, and during the laying on of hands pray for each one separately,* Our Father, etc.

"¶ *After this is done, the Bishop again ascends to the altar and says:*

"God Almighty bless your work in the Church, so that His great Name may be glorified, and the salvation of many souls be helped forward, through Jesus Christ our Lord. Amen.

"Bow your hearts to God and receive the blessing.

"The Lord bless you," etc.

"¶ *At the end a psalm is sung, after which the Bishop and others return to the sacristy.*

Comment. Critics of the Swedish Ordinal insist that *Prediko-embet* should be translated exclusively *Preaching office,* and that the priesthood cannot possibly be conferred under such a name.

The Swedish version of the Augsburg Confession describes the *Prediko-embet* as the *Ministry of the Word and Sacraments.* The words *prestembet, and prediko-embet* are used interchangeably through the long preface to the ordinal of 1571. At the conclusion of the above-described service occurs this announcement and prayer which is to precede it:

"Announcement and prayer which, after the sermon, just before the Lord's Prayer, is read from the pulpit, the day when the *Prestwigning* shall occur."

Prestwigning is therefore an exact synonym for *Invigning till prediko-embet.* (V. and W. are interchangeable in Old Swedish spelling).

The Swedes have a right to interpret their own language. *Prediko-embet* and *Prestaembet* are *exact dictionary equivalents,* and any suggestion of a difference in their meaning is met in Sweden with the greatest surprise. If the ordinal is taken alone, and dislocated from the rest of the Handbook, it undoubt-

edly lacks explicit reference to sacramental functions. But it is merely Chapter XIV. of a book full of sacramental functions to be performed by the priest, and unlawful for anyone else. Besides this, the priest receives at the time of ordination a very explicit *prestbref* or letter of orders in which all his functions are described. However, there is no doubt that the ordinal above given has been criticised, and that efforts have been made by the Swedish Church to remove any just cause of criticism, as this ordinal of 1809 was subsequently changed very materially.

Dr. Nicholson has an elaborate published argument justifying the description of the priest's office by any one of its undoubted functions. Preaching, he says, peculiarly belongs to the priest. The deacon *may* preach, but only by license. It *belongs* to the priest. But there seems no need of this, as the Swedish Church has defined *Prediko-embetet* as a Sacramental Ministry.

III.

ORDINAL OF 1881.

The important changes from that of 1809 are: The first long prayer is again that of 1571. The scriptures are St. Matt. 28:18-20; St. John 21:15-17; St. John 21:21-23; St. Matt. 10:32, 33; 2 Cor. 5:17-20; Jer. 15:19; St. Matt. 5:13-16; 1 Tim. 4:7, 8, 12-14, 16; 2 Tim. 2:15, 16, 22-25; 1 Pet. 5:2-4.

The Bishop's address to *Ordinandi* is word for word the same as the Archbishop's charge to the Bishop-elect in Chapter XIII., except the substitution of *Prediko-embet* for *Bishop's embet.*

The Apostles' Creed mentions, instead of *"en helig Christelig Kyrka," en, helig, allmännelig Kyrka.*

The examination should be given at length:

"Do you declare yourselves willing, in the Name of the Holy Trinity, to take upon yourselves the precious *prediko-embet?"*

"Will you endeavor yourselves that this office may be executed by you in all particulars properly, to the honor of God and the salvation of souls?"

"Will you steadfastly abide in God's pure word, flee all false and heretical doctrine, rightly preach Jesus Christ according to God's Word, and *administer the Holy Sacraments* according to His Institution?"

"Will you likewise so arrange your lives that they may be an example to the faithful and scandalize no one?"

The last prayer again returns in form to 1571.

[Please note the sacramental reference in the questions.]

IV.

ORDINAL OF 1894.

Chapter XIII now bears the title:

"*Of Ordination to the* PRIESTHOOD."

Before the Bishop's address this collect is said by him facing the altar:

"Lord God, dear Heavenly Father, Thou who teachest and rulest the hearts of Thy faithful by Thy Holy Spirit, grant us that we may be illuminated to the knowledge of Thy truth, and always rejoice in Thy comfort and power, through Thy Son, our Lord, Jesus Christ. Amen."

The prayer after the address is a somewhat abbreviated version of that of 1571. To the scriptures are added Ezekiel 3:17-19. The word *prediko-embet* is changed *wherever it occurs* to *prestembet.*

There are several changes in the questions. The changes undoubtedly came in through the repeal of the priests' oath in 1884.

The questions read therefore:

"Before God and this Christian assembly I ask:

"Do you declare yourselves willing to take upon yourselves in the Name of the Holy Trinity the precious priesthood and execute it to the glory of God and the salvation of souls?"

"Will you steadfastly abide in the pure evangelical doctrine, which is grounded in God's Holy Word, the Holy Scriptures of the Old and New Testaments, taken up and *explained*[1] in the unaltered Augsburg confession and the decree of Upsala möte of the year 1503, so that you neither publicly preach nor spread, nor privately forward any contrary doctrines?"

"Will you also in the exercise of the priesthood keep and follow the Church's law and statutes, show due obedience to your superiors and faithfully carry out what is laid upon you; admonish your hearers to the practice of godliness and show them faithful and hearty service; take Christian care of the poor, sick, and unprotected, and through the grace God bestows, comfort and uplift vexed and troubled hearts?"

"Will you likewise order your lives that they may be an example to the faithful and offence to none?

"*¶ Then there is read by the notary and repeated by each and every ordinand, who at the same time gives his name, the following assurance:*

"All this, I, *N. N.* promise before the All Knowing God, and with the great day of account before my eyes, to follow out honestly and conscientiously, with God's grace and help."

The sentence of delivery is as before with *prestembet* instead of *prediko-embet.* All kneel during Psalm 132, "O Thou Holy Spirit Come." The vesting of the *ordinands* is done by the assistants alone, after the Bishop has given each one his *priest's letter.* The Lord's Prayer is said for each one separately, and then follows the prayer:

"Eternal merciful God, Heavenly Father! We most heartily pray Thee that Thou wouldest graciously look upon these Thy servants who are now ordained to Thy service in the sacred Priesthood, and give them Thy Holy Spirit. Grant them that they may henceforth, through watchfulness and prayer, be strengthened by Thy word, and continue stedfast in the warfare for Thy kingdom, faithfully and powerfully carry out Thy work, reprove, rebuke, exhort with all meekness and wisdom; so that Thy Holy Gospel may continue among us pure and without falsehood, and bring us the fruit of eternal life; through Thy Son, Jesus Christ our Lord. Amen."

Then follows I. Peter 5: 2-4, the Blessing, and final hymn.

Comment.—This is the first mention of the *prestbref,* priest's letter, as given ceremonially. The reader has doubtless noted the great similarity of the scriptures for Bishops and priests. He will, however, find practically the same epistle used for both Bishops and priests in the second Prayer Book of Edward VI. (one form being somewhat shorter than the other). The same is true in Queen Elizabeth's book, contemporary with the *Kyrko-ordning* of 1571.

With regard to the service for installing a *Kyrko-herde* or rector, it has grown from simple beginnings to its present considerable proportions. Simply remarking that it is sufficient proof that the *Kyrko-herde* is not there reordained, that he is called in the service *Introducendus* and never *Ordinandus,* and that even the extremely Low Church Baelter expressly denied the character of ordination to the service then current, I will only add that I will trace the development of this office if asked to do so, at some suitable opportunity.

Anything that has occurred since 1894 is not of sufficient importance to delay us. I will publish any subsequent changes, should any occur that are of weight.

[1] Italics mine.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

THE WASHINGTON CONFERENCE FOR UNIFORM LEGISLATION.

UNIFORM legislation is a rational outgrowth of the development of growing solidarity of our American life. It is becoming intolerable that a man should be considered married on one side of an imaginary line and divorced on the other; that an act should be legal in Pennsylvania and illegal in Maryland. At the Washington conference, called by the National Civic Federation, the Hon. Seth Low, president of the Federation, said:

"VALUE OF STANDARDIZATION.

"Uniform legislation is the equivalent in legislation of standardization in mechanical construction. Formerly there were broad gauge railroads and railroads with a narrow gauge. Broad gauge railroads and narrow gauge railroads were standardized, that is to say, made uniform, and now the cars of every railroad can be used on the tracks of every other railroad. Differences in gauge did not make railroading impossible, but they did make it inconvenient, costly, and slow.

"If the states can be induced to standardize their laws by making them uniform as to matters that affect the interest of all the people in common, no one can over-estimate the advantages that will accrue to the people of each state and of every state. This standardization of statutes will make intercourse and business transactions easier, in a great many fields, and will increase such relations indefinitely; and all these advantages can be had, if the states please, without hazarding a single attribute of sovereignty, or limiting in any way the right and duty and opportunity of each state to legislate from its own point of view alone upon subjects that are purely local."

AS APPLIED TO INSURANCE LAWS.

A prominent insurance company president, in discussing a question that must be of great moment to the many hundreds of thousands who are protecting the future of this life, declared that—

"the immense amount of new legislation and the enactment of

new laws, annually or biennially, by the different legislative bodies, is naturally the cause of much uncertainty as to what the law which governs business really is. The immense legislative activity throughout the United States is made evident by the fact that during the nine years ending with 1908, some 86,000 new laws and resolutions were enacted, of which 34,000 were laws of a public character, more or less affecting business enterprise, including insurance. There were enacted during this same period of years not less than 1,200 specific laws pertaining to the business of insurance, aside from the numerous laws affecting corporations generally, or having reference to insurance taxation, contracts, etc. The whole body of laws and legislation now governing the business of insurance in the different states would constitute a volume of about 5,000 printed pages, but no compilation of these laws has been made, since the constant changes and additions would make such a consolidation of statutes almost out of date by the time the same could come into general use.

"The whole subject is enormously complicated by retaliatory laws, which have resulted in a condition properly described as interstate warfare, unworthy of the civilization of the present day. I am firmly convinced that a uniform code governing the essentials of the law on the subject of insurance can be framed and the past experience of every life insurance company transacting businesss in the different states makes it desirable and proper that such a code should be prepared. Failing in this, the only ultimate alternative will be the supervision and control of the interstsate business of American insurance companies by the federal government."

"Baiting" insurance companies has come to be a favorite pastime in some states. Where, as in many instances, it has resulted in a stricter scrutiny and better methods, it is to be justified; where it is intended only to strike or harass, it is a different question altogether. If we had a uniform insurance law the chances are that it would, on the whole, be much better conceived and much better executed, for I think it is now generally conceded that our federal administration is uniformly better than our state administrations.

AND TO CHILD LABOR.

On the highly important question of child labor legislation, Isaac N. Seligman, the New York banker, said in part:

"The importance of uniform legislation is obvious, particularly where states are within the same industrial area. While there may be some question whether the manufacturer who is forbidden to employ children under fourteen years of age is placed thereby at a disadvantage in competition with the manufacturer across the state line who may employ children of twelve years, he is apt to believe he suffers.

"In nearly every state legislative campaign we have been met by manufacturers who threaten, if the proposed law is enacted, to abandon their industry and remove it, with all its interests, to some neighboring state. It is a threat that, so far as we know, has never been carried out, but frequently it has proven effectual in deterring legislative committees from action.

"A system of uniform laws carefully codified, so that there could be no misunderstanding as to their provisions, and as to the machinery of enforcement, would remove a considerable percentage of the difficulty now experienced by employers, employees, officials, and interested citizens in relation to this entire matter.

"We recommend the establishment of fourteen years as the minimum age limit for all wage-earning employments. . . . . We maintain that no child under sixteen years of age should be employed in any occupation at night, or should be employed longer than an eight-hour day or forty-eight-hour week.

"The extensive investigation of the night messenger service shows it to be an entirely unfit occupation for any minor under twenty-one years of age. School attendance laws should be enacted to correspond so with the child labor laws that no minor shall be left uncared for by the community. At present in many sections of the country minors are neither at work nor in school, and we have reason to believe large numbers are growing up unregulated in injurious idleness."

The Federation has done wisely in holding such a meeting. It is destined to mark an important step forward along social, legislative, and administrative lines; for, as one speaker (the president of the American Association of Public Accountants) pointed out, the present chaotic condition of American corporation laws—and he could have added other classes with equal propriety—is a serious hindrance to progress and at least a contributing cause to untold loss.

NEW YORK'S MAYOR.

Mayor Gaynor of Greater New York seems to be justifying the opinion expressed of him in these columns shortly after the November election. As the New York *Times* has pointed out:

"The most striking feature of the appointments made by Mayor Gaynor is the conspicuous absence of the controlling influence of Tammany in their selection. . . . The independence of the mayor presents to his appointees an unusual degree of opportunity and imposes on them an unusual degree of responsibility. They are free from the start. Whatever their shortcomings, they cannot excuse themselves by pleading the influences that secured their appointments."

The *Evening Post* has declared that "no machine or politician can have dictated to him these excellent appointments. . . It is evident that Mayor Gaynor has sought men to serve with him whose character and zeal, joined to expert knowledge, constitute their sufficient credentials. All of them are obviously the Mayor's own selection."

As both the *Times* and the *Post* were among the chief opponents of Mayor Gaynor's candidacy, these commendatory statements are all the more significant.

The Mayor's letter to the new park commissioner saying that no political interference or influence will hereafter be permitted in any of the city departments is likewise significant. So far not a single "political leader" has been appointed to office.

SAN FRANCISCO'S CHARITY ENDORSEMENTS.

The San Francisco Merchants' Association has published a pamphlet of 82 pages for what is known as the "Charities Endorsement Committee," which was appointed to protect the community from fraudulent enterprises soliciting contributions in the name of charity, and to set a standard of efficiency below which no endorsed charity shall fall. This committee stands ready to investigate all charitable organizations applying to it for endorsement, and to issue its official card to such as are doing honest and intelligent work. It very properly asks the charitably inclined public to coöperate in making this plan effective by refusing to give to persons failing to present the endorsement card of the committee. The recently issued handbook is designed to be a guide to those who desire to give charity. In it will be found a classified list of the accredited organizations of the city, with a brief account of their scope, purposes and plan for future development.

WHAT INDIANAPOLIS NEEDS.

The Bishop of Indianapolis (the Rt. Rev. Joseph M. Francis, D.D.) has contributed the following advice to *Forward,* the new "Magazine for Indianapolis":

"In common with a number of other American commonwealths, the greatest need of Indianapolis is clean city government.

"Were it possible, my Christmas gift to Indianapolis would be an infusion into every one of its citizens of higher civic ideals and a truer patriotism, which would manifest themselves in these ways:

"First, in a banding together of the best men of the city—morally and intellectually—to effect and compel reforms;

"Second, in a willingness on the part of these same men, at personal cost, to accept office as a service to the city and country, not for gain, but for duty's sake;

"Third, in the elimination of political parties in civic affairs and of adhesion to them as such;

"Fourth, in a universal, and therefore compelling, demand that character and fitness be the qualifications of every office holder."

SOCIAL PROGRESS IN PHILADELPHIA.

The Consumers' League of Philadelphia, in which a number of leading Churchwomen are interested, reports that its three achievements of the past year were:

1. The passage of a factory act to protect all working girls under eighteen from undue hours and overwork.

2. An unprecedented improvement in holiday shopping conditions. No large store remained open for more than five, in place of the former ten, nights; and Wanamaker's, for the first time, remained closed after 6:30 P. M.

3. The enlargement of the White List in this issue, so that it now includes practically all of the more important retail firms in the central part of the city. Since January 1905, twenty-one new names have been added to the list, in spite of the adoption of a more rigid standard.

The three chief obligations for the coming year are declared to be:

1. The extension of the principle of the White List into the factories, as well as the stores, of Philadelphia. The standard of employment conditions in the average factory to-day is below that which prevailed in the retail establishments when the Consumers' League was formed. It is hoped gradually to raise this standard by, first, compiling a list of factories which conform to the required standard; then notifying relief agencies, settlements, etc., that the Consumers' League is prepared to place girls and young boys at work in establishments where conditions are known to be satisfactory.

2. The securing of an adequate office in place of the sub-rented corner of a large room, in which the work of the secretary and the clerk has been, with great difficulty, carried on in the past.

3. The effort to coöperate with existing agencies for the enforcement of the new factory act.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PAROCHIAL DAY SCHOOLS.

To the Editor of The Living Church:

SOME of us who are anxious to see our baptized children have a Christian education, and are not satisfied with the meagre instruction that can be given to them on Sunday, have experimented here in Cincinnati for ten years with different plans for week day religious instruction. We have had experiences that we feel would be helpful for others to know. We send out this letter to solicit direct correspondence with those who have this problem of Christian education for the children of our middle classes on their hearts and minds. We feel that possibly a meeting in the interests of the establishment of parochial day schools might be held at the time of the General Convention.

A parochial day school has been maintained in the Cathedral House of St. Paul's Cathedral, Cincinnati, for a year and a half, which school is the outcome of this ten years' experimenting. Through the generosity of friends of Christian education—and are there not many such friends scattered through the country?—the school is free. It has public school teachers, and its terms and sessions and methods of instruction are the same as those of the public school. But the school begins each day with Matins, and each child has one-half hour's instruction daily in sacred studies. The religious instruction is given by some of the Cincinnati clergy. Dean Matthews, of the Cathedral, is rector of the school.

Yours, SAMUEL G. WELLES.

St. Luke's Church, Cincinnati, Ohio.

"SPECIALS" IN MISSIONARY WORK.

To the Editor of The Living Church:

WITH high appreciation for the admirable and conservative administration by the Board of Missions of the missionary funds intrusted to them for distribution by the Church, I wish to add a word in favor of the plea for "Specials" made by the Bishop of Asheville in your issue of January 1st, and addressed primarily "To the Clergy of the Church in the South," but which might well have been addressed to the clergy of the Church as a whole.

The Board of Missions in our Church occupies a unique and most honorable position in comparison with other missionary societies of the Anglican communion, in that it is the official board of the entire Church in this country, every member of which Church, by virtue of baptism, belongs to the great Missionary Society. Our board is, therefore, called upon to bring the missionary cause home to every member of the Church to a degree and in ways for which voluntary missionary societies cannot be held responsible.

Some years ago, at a meeting of the Woman's Auxiliary in Washington, a representative of the Board of Missions urged that all gifts of money should be sent through the regular channel of the Board of Missions, stating that "Specials," if very much desired, could be so sent; but asserting that the Board of Missions were better informed than anyone else as to who needed help, and where, and how; that the better way was to trust the Board of Missions with the distribution of all funds.

In response to this statement, the late Bishop of Utah, Bishop Leonard, arose—it was shortly before the sainted man's death—and the Bishop showed in his face and voice the long struggle which he had been called upon to face. He began his reply in these words: "God bless the Specials." He told of his own work, of days when no help was forthcoming and the need imperative, when the board had given all it felt "justified in doing." He told of kneeling in prayer to the Father of all for help, and of the help that came in answer to prayer, and which, when it came, came as a "Special"; so that with all his heart he could say, "God bless the Specials."

It is obvious that the Board of Missions, responsible for the maintenance of work already undertaken and for the payment of salaries already pledged, must be able to rely on the full payment by the parishes of the apportionment, whatever that apportionment may be. The board is essentially a board of trustees for the Church, and as trustees, are responsible for the continuance of work undertaken by the Church; they are responsible, primarily, for the "strengthening of the stakes." It is to the clergy and laity as a whole that we must look for the "lengthening of the cords," and this lengthening of the cords both history and experience show us, will be accomplished to a very large degree by "Specials" if it is to be done with enthusiasm and done now. The evangelization of the world in this generation will be brought about if to the wise, prudent, and conservative administration of regular and established contributions is added the progressive and personal element of "Specials."

We have Scriptural authority for the idea; it was a "Special" from Philippi for which St. Paul was grateful when even to Thessalonica they (the Philippians) sent once and again unto his necessity. It was by a "Special" from Antioch that the Church relieved the distress of the brethren at Jerusalem. So careful was the Church to maintain this idea of a "Special" that the disciples at Antioch even sent two delegates to attend to the distribution of the gift in Jerusalem. As a modern writer says, they would have failed altogether of the personal effect and the enthusiasm created both in the Church in Antioch and the Church at Jerusalem if they had handed the money to the leaders of the Church at Jerusalem for distribution; but Saul and Barnabas remained at Jerusalem until they had fulfilled their ministry.

My personal experience as a parish priest has confirmed this view of "Specials." In our parish we have been able to maintain three mission chapels, although the parish church itself is not strong in numbers or in wealth. We would have been unable to begin or maintain these missions except for "Specials," and many of them. The members of our vestry cordially approve and are deeply interested in the parish missions, but the amount contributed in bulk for parochial missions by the congregation to be distributed by the vestry is only a small part of what is necessary for progressive work. Each year the regular amount increases, each year the vestry is able to assume more and more responsibility. In the same way the introduction of "Specials" has materially helped our parochial apportionment to general missions. The maintenance of a child widow in India, of "our own" Bible woman in China, these and other "Specials" so stimulated a general missionary interest in our parish that we now meet the apportionment without much difficulty, and this year expect to exceed the amount assigned to us.

The most successful missionary society in the world is, I believe, the Church Missionary Society of England, and one of the practices of that society is to bring the home churches, as far as practicable, into personal touch with the mission work abroad. The great Roman Catholic "Society for the Propagation of the Faith," though it receives contributions from the Roman communion all over the world, with enormous resources, reports a smaller income than does the Church Missionary Society; and one of the reasons for this seems to be that contributions to the Roman society are made in bulk and distributed according to the wisdom of the propaganda at Rome, without the establishment of any personal relation between the giver and the recipient.

I commend to the parochial clergy the introduction of "Specials," if only to aid them in meeting their full apportionment. By "Specials" a personal relationship is established between the home church and the missionary or missionary institution abroad. I hope the time will come when parish churches whose income is sufficient to support their own clergy at home will, at the same time, support their own missionary abroad, and be able to do this without in any way interfering with their apportionments to the Board of Missions.

By all means, and in every reasonable way, let the call for "Specials" be presented to individuals and to congregations, so not only the Missionary Bishop, the missionary, and the home congregation, but even the Board of Missions will echo the words of the late Bishop of Utah: "God bless the Specials!"

St. Alban's Rectory, G. C. F. BRATENAHL.

Washington, D. C., January 17, 1910.

MEXICO LARGER THAN ALASKA.

To the Editor of The Living Church:

IN your issue of January 8, 1910, on page 319, in the article "Insuring an Arctic Church" this sentence is found:

"The Rt. Rev. Peter T. Rowe, Protestant Episcopal Bishop of Alaska, has the largest see on the American continent, comprising an area of approximately 600,000 square miles."

It is not necessary for me to do more than call your attention to this to see that it is an error.

The Rt. Rev. H. D. Aves, Bishop of Mexico, has a territory of something like 750,000 square miles. When I had the honor of being his Archdeacon of North Mexico, my territory was nearly as large as Alaska.

Your friend, L. S. BATES,
Missionary to Yoakum and Hallettsville, West Texas.

[Other correspondents have written to the same effect; but the article criticised, which was copied from an insurance paper, obviously had reference to American territory only.—EDITOR L. C.]

THE NAME OF THE CHURCH.

[CONDENSED.]

To the Editor of The Living Church:

TWO weeks ago I read with a peculiar interest an article in THE LIVING CHURCH (January 1st) under the caption "The Name of the Church, and How to Get It," by the Rev. John H. Egar, D.D.

I am grateful to Dr. Egar for having convinced me of one mistaken notion under which I have been laboring. I have thought that the Church was more seriously handicapped by her present title than she could possibly be by any other way of designating herself; Dr. Egar has shown me my mistake. He has indicated a way by which she could even more completely conceal her identity than she is now doing, and has persisted in doing long since there was any excuse or necessity for such disguise, if there was ever such need or necessity!

Waiving the entire question which he raises, as to whether or not we have at present the legal name "Protestant Episcopal"—required in the Ordinal, on the title page of the Prayer Book, and a few other places—but, aside from this, why insert in our Constitution, or as a Preamble thereto, "heretofore known as The Church of England in the Colonies"—which it certainly has not been for considerably more than a hundred years? Why not say, "heretofore known as Christians in Antioch," or "Disciples at Jerusalem"! Is it the glory or strength of the Church that she came from England? Would this entitle her to become the Church of the Reconciliation, the *Via Media* for the scattered children of the One Father? Would it in any special way attract the German, the French, the Italian Christian who had come to cast in his lot with the United States, or the children of these?

In the Creed we declare our belief in the holy Catholic Church, to which *all* owe allegiance, and we to the American part of that Divine Whole. We could not, with propriety, call it The Church of the United States; the word "of" as so used would seem to imply some sort of legal recognition; then, too, there are others—their name in legion—who are "Churches of the United States," as they use the word Church; and why, unnecessarily, tread upon any one's pet tender spots?

Either the Church *is* all that the name American Catholic Church implies, or it is simply another man-made "church," and then the sooner it comes to nought, as Gamaliel predicted, the better!

And if the objection is made that the formal adoption of such a name as that suggested would drive some from the Church, the answer is clear. This is to be most earnestly regretted. Every possible means should be used to point out why this should not be done. But this must not deter the Church in her duty. Upon at least one occasion, when the teaching of our Blessed Lord was such that some of His followers withdrew from Him, He did not change His teaching in order to regain them; He merely asked those who remained if they also were going to leave!

The Church would be stronger for her work—His work—with half her present membership, if need be, and with a clear vision of her Divine character and commission, appealing to the American people for obedience, for unity, for a coming together "in unity of spirit, in the bond of peace, and in righteousness of life"—not on a basis of "Protestant Episcopalianism," but on the basis of a Catholicity for which a large part of the Protestant world seems even now to be groping!

I believe that if Churchmen of all schools (for surely there is room for "schools" in a truly Catholic Church) could come together on some such basis as this, our position would be absolutely invulnerable! It will require some grace and much gumption to eliminate entirely questions of ritual from the main discussion, but this should be rigidly done. Let it be a clear-cut fight, on the ground that we *are* what the name American Catholic Church implies, or we are not; and I believe that it will again be revealed that the arm of the Lord is not shortened, to save by many or by few; and that He will use His holy Church for showing to the people of these United States of America the "old paths, where is the good way," that they may walk therein, and "that they may find rest for their souls."

Please pardon the length at which I have written. It is the most tremendous question now before the Church, a wise settling of which will very greatly simplify many of the others, and so it cannot be treated of briefly. TROY BEATTY.

The Rectory, Athens, Ga., January 17, 1910.

THE LAYMEN'S MISSIONARY MOVEMENT.

[CONDENSED.]

To the Editor of The Living Church:

ONE of your correspondents on the Laymen's Missionary Movement denies to those who refuse to be carried away with this latest movement in the combined interest of missions and Protestant Christian unity the possession of common sense. Well, sir, be it so. For one, and for myself, I prefer to possess uncommon sense. But one would naturally suppose that the possession of Catholic common sense could be best proved by doing what Catholics, for nineteen hundred years, have ever instinctively done. Even though, for the sake of the argument, we may concede that what Catholic Churchmen have always done is not the best sense; yet it certainly must be granted that it is the common sense of Catholics.

Will the advocates of this new kind of Catholic common sense be kind enough to point out the age or the land in which Catholic Churchmen went out of their way to gain inspiration and enthusiasm by seeking entangling alliances with those who have either broken the Church's unity or who still insist on keeping that unity broken?

One does not desire to be wilfully discourteous to those who differ, but yet all this talk about gaining "inspiration and enthusiasm" by joining in mixed gatherings of men, who may be very excellent Christians in their way, is not only not new, but it is sheerest buncombe. That is exactly the argument we heard iterated and reiterated at the Richmond convention in support of the radical amendment to Canon 19 passed by the House of Deputies. Then we were assured that it was no violation of any Church principle for any priest to permit any *Christian person* to make an address in any congregation or any service of this Church. (The idea!) It swept the majority of Catholics in the House of Deputies off their feet. It is true that many of them repented afterward, in sackcloth and ashes, because of the working out of the comparatively Catholic amendment adopted by the House of Bishops. So it will be again, if Catholic Churchmen are carried away by this Laymen's Missionary Movement.

No principle of the Church is violated by going into it! for is it not a Laymen's Movement, wholly? Nonsense! The men who say that, either have blinded their own eyes, or they are seeking to blind the eyes of Catholic Churchmen. In the first place, it is not purely a laymen's movement, notwithstanding its name. Ministers are in it up to their necks; ministers as ministers, though not, doubtless, priests as priests. The Rev. Dr. Smith, Presbyterian minister, will be introduced on exactly the same level and conditions as the Rev. Dr. Brown, Episcopal minister. It cannot be otherwise. It ought not to be otherwise. Dr. Brown may or may not have a mental reservation as to his being different in authority and office from Dr. Smith. But certainly ordinary people, Presbyterian or Episcopal, would be most apt to go away with a confused impression as to the difference, if any, between them on the showing.

But, even if that were not so; if Christian ministers of every name were rigidly excluded from participation in this Laymen's Movement to arouse missionary enthusiasm, or to for-

ward missionary enterprise, it would still remain that it is a movement for the condoning of the great sin of schism.

Catholic Churchmen, if you hold that schism be sin, carnal, avoid it! If you need enthusiasm for missions, listen to the voice of Him whom you profess to follow. See to it that your parish and your diocese pay their apportionment, as much as lieth in you, and do not forget to pay your own due proportion. Many of our laymen, and many of our priests even, can talk eloquently about missionary enterprise and enthusiasm, while they altogether forget to meet their own or their parochial apportionment for missions. Enthusiasm is good, if the cause be good; but Christian fidelity to sworn duty is infinitely better and nobler. JOHN WILLIAMS.

Omaha, January 15.

To the Editor of The Living Church:

WHEN I was ordained to the Sacred Ministry I was asked in the Office: "*Will you be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word?*" and in the Litany I am bidden to pray to be delivered "*From all false doctrine, heresy, and schism.*" To keep my vow and to follow out this prayer has been my earnest endeavor and aim.

Now I am asked to send delegates to the Laymen's Missionary Movement to assemble in the Methodist meeting house at Broad and Arch, Philadelphia. It is needless to say that I will do nothing of the kind, for it would make me *unfaithful* to my priestly promises and make it a *farce* for me to recite the Litany, since the Methodists are in *schism* with the Church and teach *false doctrine* in regard to the ministry and sacraments, conversion, and the like. I maintain that we have no business to be associated with sectarian bodies in missionary work any more than in services, for if we believe in the Church, we have *no right to abandon any part* of the field of missions or to do any associate or composite work with dissenting bodies.

We, as Churchmen, cannot have any real conviction of the Truth or any right sense of our responsibility in upholding and teaching the Truth in its integrity, if we work with those who in their own mission labors carry out the tenets of their own several organizations, which are a mixture of partial truth and human errors.

We do not doubt that some measure of God's blessing rests upon sectarian missions, but we do doubt if any blessing will be given to our Church if we coöperate with them, when we know they have neither valid ministry nor valid sacraments.

There is a distrust of our missions steadily growing. The whole future may be hurt by this unwarranted seeking to take counsel with sectarians. And it is plainly an admission of incompetency on the part of the "Episcopal" Church if the governing bodies permit it!

It is surely time for Churchmen who are true to their privileges and responsibilities to cry a halt and put a stop to this "cheapening" of the Church and this making the Anglican Communion a laughing stock to the world! No one seems to be doing "any talking" for reunion except our own excited enthusiasts! When overtures are exhausted, and *everything conceded,* the sectarians as bodies will be where they are now and will say: "He that is Baptist, let him be Baptist still; he that is Methodist, let him be Methodist still," and so on! And the few sectarians who individually become priests or laymen in the Anglican communion upon conviction of the truth will wonder, as they see the outside sectarians courted and the inside Churchmen condemned by those who, carried away in their impatience for unity, are angered at all opposition from their brother Churchmen who differ. If Mr. George Wharton Pepper entertained the same love for fellow Churchmen as he professes for his "separated brethren," he would hardly have said recently (according to report) that those who "place obstacles in the way of unity be multiplying" (we say *retaining!*) "the essentials of Christianity" deserve to "be trampled under foot by the advancing squadrons of a united Christendom." We who differ radically from Mr. Pepper have never used such words for our opponents.

We have a great personal regard and friendship for Mr. Pepper, but we regret such sentiments exceedingly, for they are not those of wise counsel and kindly charity!

Yet in a way they are amusing: we *tremble* for the fate of all those who oppose the present plans for Church unity and the unwarranted Men's Missionary Movement! "Advancing squadrons" do make a noise! To be "trampled under foot" would be "a bit nasty, don't you know," but as the small boy says, "it sounds fierce but a feller needn't be afeered!" for this is not the first time a gifted lawyer has indulged in rhetorical flights of fancy! We confess that we *really* did not know that the "United Christendom" was so near!

These mistaken movements for Church unity and for missionary work are, in the opinion of many, doing more to disturb, unsettle, and imperil the Anglican Communion than any event that has occurred for years past. In the efforts to win "the separated brethren" (who seem quite content not to be won but politely let our people do the talking!) is the gravest sort of danger of the disintegration of the Anglican Communion in America.

Perhaps one of the most dangerous propositions of all is that of the good Bishop of Arkansas. How he can question his own candidates for Holy Orders, how he could have made his own answers when consecrated Bishop and reconcile this with his plan of giving the Episcopate to all the sectarian bodies who stand for some of the very things the questions in the ordinal are put to guard against, passes one's comprehension.

We sometimes wonder if the Episcopal conscience and Episcopal logic are not different from those of ordinary people!

All of these mistaken movements for Church unity and missions are building up insuperable barriers between us and the Orthodox Churches of Rome and the East. The Roman Church has errors, but they are nothing to the errors of the Protestant sects! And after all is said, the Roman Church today for all her errors still has valid orders and sacraments and is at the same time one of the greatest propagators of the truth and one of the most successful and extensive missionary workers in the world.

Again we say it is high time for Churchmen to awake out of mere fancied security and stand firmly without compromise or concession for the Catholic religion, "the faith once for all delivered to the saints." ARCHIBALD CAMPBELL KNOWLES.

To the Editor of The Living Church:

IN advising support of the L. M. M. did you not specifically state that no funds were to be raised by it?

To what purpose, then, will be utilized the $750,000 which the mass meeting at the New York Hippodrome voted to raise? Will it not help to pay the salaries of Protestant missionaries? How can Catholics be asked to subscribe to a movement which is to teach the heathen a perversion of the true faith?

Yours truly,

New York, Jan. 22, 1910. FRANK DAMROSCH, JR.

[Not at all. Money is urged in behalf of the various foreign missionary boards. Churchmen are urged to raise larger funds for the support of their own mission work, but Churchmen themselves must raise it. The Laymen's Missionary Movement seeks to raise enthusiasm, but not money. Catholics will be aiding "a movement which is to teach the heathen a perversion of the true faith" only to the extent that by doing nothing themselves, they allow the Protestant societies to become the chief instruments in the conversion of the world, and the Christianity thus planted in the mission field to be a different sort of Christianity from that which has been learned by the Church. And that is what, humanly speaking, seems likely to happen, if Churchmen are content with a mere languid policy of doing almost nothing and criticising those who are trying to arouse the Church to the importance of doing more.—EDITOR L. C.]

WHY A JESUIT DOCTOR ABANDONED ROME.

To the Editor of The Living Church:

IN your issue of January 1st there was an interesting letter under the above heading from the Bishop of North Dakota.

The case of Professor Bartoli, about whom he writes, has a most striking parallel in the history of one who for thirty years was a highly honored priest of the diocese of Pennsylvania—the Rev. Charles F. B. Miel, for many years rector of the Church of St. Sauveur, Philadelphia. Mr. Miel had become a novitiate of the Jesuit Order, and had been trained in theology in a Jesuit seminary in France. In 1850 the English were ablaze with rage at the action of Pope Pius IX. in parcelling England out into a number of dioceses, over which he appointed Bishops from Rome, with Cardinal Wiseman as Archbishop of Westminster at their head. At this juncture young Miel went to England to engage in its conversion, and received an appointment under the new Archbishop. Entering into the current of the time he published a book under similar title to that of Professor Bartoli: *Rome and the Primitive Church.* It received the warmest approval of the Roman authorities. But on the other hand, Dr. Miel tells us in his most interesting

account of his religious life and Experiences, published in 1899 under the title *A Soul's Pilgrimage,* that it brought him into contact with an Oxford scholar who made an appeal to him that touched equally his sense of honor and his love of truth. He was told that his quotations from ancient authorities had been drawn from falsified editions; and appeal was made to him "to consult, not Protestant books, but the writings of Catholics of an earlier date than the Council of Trent." With the appeal was a guarantee of the free use of the library of the British Museum.

Let Dr. Miel state the result. It will be found on page 54 of *A Soul's Pilgrimage:*

"On all the contested points I found that 'the weight of authority was against my position. I shall quote but one of these, but that one will be decisive.'

"Among all the treatises on Dogmatic Theology in use in my day in the high seminaries of the Church, the one most esteemed was the work of Cardinal Gousset, perhaps the greatest Roman theologian of the century. In this work the sixth canon of the council of Nice (325 A.D.) is thus written:

"'*Ecclesia Romana semper habuit primatum.*'

"From this pretended canon one draws irresistible conclusions. That the first ecumenical council, although composed almost exclusively of Bishops from the East, who would naturally look with jealousy upon the growing influence of the see of Rome, should have found itself obliged to witness to the truth of her supremacy by a special canon declaring that from the beginning Rome had had the primacy, surely no more positive assertion could be made of the fact which Protestant historians repudiated so decidedly."

"I was almost stunned to find that the original form of the canon, as enacted by the council, was quite different from that which I had been taught. The sixth canon simply states that Rome had a relative primacy. The proposition before the council was to elevate the see of Alexandria into a patriarchate, and so the canon states."

It declares that it was fitting that the Bishop of Alexandria should occupy a position of primacy with regard to the Bishops of the cities of Lower Egypt, just as the Bishop of Rome had had the primacy over the Bishops of the suburban cities. That is all, and the argument for world-wide primacy built upon it falls to the ground.

He went to Cardinal Wiseman with his discovery of the true text of the canon; and was advised not to think too much of the matter. He followed the truth, and left Rome.

Yours faithfully, A. G. L. TREW.

THE RIGHT TO PREACH.

To the Editor of The Living Church:

IT is with some diffidence that I venture to take exception to your remarks on the authority of the priesthood to preach. You regard it as a power delegated to the priesthood by the Bishops. Now it seems to me that this is merely a portion of a very large question. By your article you have raised the whole problem of the relations of the office of the Bishop with the office of the parish priest. It seems fairly clear that originally there was a Bishop in practically every town of the least importance. He celebrated the Eucharist, surrounded by his presbyters. St. Ignatius points out that only such priests celebrated to whom the Bishop delegated the authority. The question naturally arises, Was the priesthood in its origin a concession to local needs, and the authority granted to the individual priest, or was it an authority delegated to the whole order? If it is the latter, then the power to preach should logically belong to the order, and stand in no need of episcopal license. The diaconate stands on a totally different footing, having been appointed by the apostles for the purpose of "serving tables." Bishop Thomas quotes Origen, Aquila, and Priscilla as lay preachers, also St. Francis of Assisi. Apollos is claimed by him as a layman at Corinth. I readily admit that the Apostolic Age was exceptional. But these instances may surely be allowed some weight, so far as preaching goes. I confess I do not see the drift of your argument.

Yours very truly, R. B. NEVITT.

Henry, Ill., January 20, 1910.

MIRACLES AND IONS.

To the Editor of The Living Church:

ALTHOUGH agreeing with much of the paper on Miracles, in your issue of January 22d, it appears to me that Mr. Sterling does not help his argument by calling in the testimony of scientific men as to the doctrine of ions. Ions he would define as vortices of immaterial ether in extremely rapid motion. Now these ions must certainly be composed either of "matter," or not. If they are composed of matter, it makes no difference how active or attenuated that matter might be, no difficulty would be removed: for we should be attempting to account for atoms by saying that they were composed by the atoms of atoms. But if, as Mr. Sterling says, they are not composed of matter, then of what are they composed? We can form no conception. But neither can we form any conception of an atom: and when we explain atoms by ions, we are only trying to explain an inconceivable thing by postulating another which is still more inconceivable.

The result of the theory of ions is, that we are attempting to conceive Motion as apart from the matter which is moved. Instead of saying, Matter makes Motion, we say, Motion makes Matter. The fact is, that when someone speaks of "ions" he seems to mean just the same that I mean when I say, "Nothing." The only definite statement is, that ions move. Now we have some idea of motion, but I find myself totally unable to conceive motion apart from something moved, and still less can I conceive that motion of motion makes anything. Motion, wholly abstracted from what is moved (and that is an impossibility), could at best be but an abstract idea. Shall we say that impossible abstract ideas move, and by that motion constitute something which is not an idea?

Yet it may be said that our minds and senses are not so constituted that we can perceive or understand, either these ions, or the ethereal Somewhat which composes them. Then some very strong reason should be advanced why we should take that thing on faith, of which thing we can neither perceive, understand, or imagine the least motion. This plea, in the first place, is to take the ion entirely out of the domain of science. In the second place the only reason which can be advanced is that we need ions to account for effects which we find are perceptible. But that would only be accounting for perceptible effects by postulating something which cannot be even imagined, which is like nothing we know, and which we can by no means show does or could produce the effects: and all this to the exclusion of the cause of which we can form a notion, and the only cause of which we can form a notion, that is to say, the Eternal Mind. But the true purpose of the theory of ions, though not of Mr. Sterling, appears to the writer to be, to obviate the necessity of believing in the existence of the Eternal Mind, by pushing the origin of things back beyond the bounds of consciousness, perception, imagination, and even inference.

The trouble with us is, that we are such simple believers in the dogmas and *ipse-dixit* of scientific men, so-called. These dogmas are really founded on the fictitious abstractions of the schoolmen, and among them the "scientific" notion of atoms, motion, force, and law, that is to say all the theory of the existence, powers, and effects of intangible, self-existent, unthinking Matter, is at once the most gratuitous and the most inconceivable, and is productive of the most absurd contradictions.

An old definition of "ritual" states that "Ritual is a form of words." Many so-called scientific theories, when pinned down to the operating-table of fact and reason, may be found capable of being summed up by the same definition.

Delphi, Ind., Jan. 21st. (Rev.) LOUIS T. SCOFIELD.

LENTEN MISSIONARY LESSONS FOR THE SUNDAY SCHOOL.

To the Editor of The Living Church:

MAY I ask the courtesy of your columns for the purpose of calling the attention of the clergy and superintendents to a most practical, economical, and effective series of Sunday school lessons for Lent? This series is published by the Rev. William E. Gardner, the new secretary of the First Department, 186 Upland Road, Cambridge, Mass. Its purpose is to equip a teacher to talk interestingly to a Sunday school class for ten minutes on each of the six Sundays, with the aim of extending the child's knowledge, deepening its sympathy, and stimulating its purpose to increase its Easter offering. For the sake of definiteness, not because it is the most needy, the field of China is chosen. The entire expense of necessary equipment would be sixty cents. Any wishing for information concerning this matter should write direct to Mr. Gardner, or may apply to the undersigned. (Rev.) HUGH L. BURLESON,

281 Fourth Ave., New York. *Assistant Secretary.*

Literary

NEW VOLUMES OF "ANGLICAN CHURCH HANDBOOKS."

Christianity is Christ. By W. H. Griffith Thomas, D.D., Principal of Wycliffe Hall, Oxford.
Old Testament History. By F. Ernest Spencer, M.A., vicar of All Saints', Haggerston.
Comparative Religion. By W. St. Clair Tisdall, D.D.
The English Church in the Seventeenth Century. By C. Sydney Carter, M.A. Longmans, Green & Co.

These small volumes form a part of an excellent series of Anglican Church handbooks, written in a clear, short, popular form, and exceedingly instructive. Taking them in the order above mentioned, it is the purpose of Dr. Thomas in *Christianity is Christ* to bring before the reader the "substance of what has been written recently on the central subject of Christianity." The fact is undeniable, and one which the author points out, that the most important question with which we are confronted to-day is, "What think ye of Christ?" The author thinks this has arisen largely from the study of comparative religion and we heartily agree with him. He does not begin his examination by the study of the credibility of the gospels as sources of our knowledge of Christ, but draws the reader's attention to the "picture of Christ as enshrined in the Gospels," and then proceeds to draw conclusions which are the result of the impressions formed. His conclusions are justified by many quotations from the standard works of eminent scholars, such as Drs. Sanday, Harnock, Weiss, and others. These quotations are scattered copiously throughout the book in fine print, calling the attention of the reader to the conclusions arrived at by the best scholars after years of patient study on the claims of Christ. The method of treating and arranging the subject matter enables those who have neither the time, inclination, or ability to enter upon the intricacies of historical criticism to know what these able writers think of the Person and work of Christ. The author thought it necessary to include in his discussion a chapter on the Virgin Birth of Christ, though not strictly an evidence of the Divine Person of Christ. It adds very much to the value of the book.

Old Testament History is the title of the second volume. To make the history of the Old Testament interesting, intelligible, and credible for the average reader is no little task to set one's self, especially since, in recent times, the spirit of detraction has had such dire effects, causing the faith of many devout and earnest Christians to waver as to the truth of God's word. It is altogether refreshing to read this little volume, the purpose of which is "to read the history of Israel in the light of credible modern research." One need only read this valuable contribution which Mr. Spencer has added to the series, to see how faithfully, thoroughly, and scholarly the author has adhered to and carried out his aim. To the author the interest lies deeper than mere archaeology, and shows that the influences at work in the history of God's chosen people have been for good. "To read the Old Testament in its true and permanent perspective, there must be a feeling for its poetry, consistent truth, and splendid courage, and for the growing alliance with the infinite which we see to characterize a revelation of the living God." The author is certainly imbued with this feeling or he never could have thrown such intense human interest in each chapter and cause the reader to feel that he is dealing with men of like passions with ourselves, and not merely legendary characters.

No less interesting is the volume on *Comparative Religion.* The aims of this book, as Dr. Tisdall points out, is to show that Christianity cannot by any possible means be *scientifically* classified with other religions.

There may be points of agreement and resemblances, but taken as a whole, Christianity stands in an entirely different plane from other religions, the Jewish religion not excepted. "It claims to be the absolute religion, and can substantiate its claims." This the author sets himself to prove, by examining these points of agreement and resemblance, rites, and even tenets of other faiths, and concludes by showing most conclusively, "that even if Christianity as a whole were produced from other faiths by some mysterious process of evolution, which had actually . . . . brought into existence the historical Christ of the Gospels, that fact, instead of disproving the truth of Christianity, would most clearly show that . . . Christianity was the goal to which God had gradually during the past ages been guiding the human race." From the study of comparative religion two facts stand out clearly and distinctly, viz., The world's deep need of Christ, and His uniqueness. The chapters on Sacrifice and Sacrament, and Belief in a Divine Incarnation, are especially forceful.

The last but not least of the four books under immediate review, *The English Church in the Seventeenth Century*, gives a clear and brief account of the life of the Church during one of the most important periods of its history and during the time when the most strenuous efforts were made to determine the character and position of the Reformed Church.

We know of no series of handbooks more valuable and useful to the student of theology who wishes to lay a good foundation for future study, and to the layman who wishes to keep himself informed on the important questions touching the Christian religion.

G. H. KALTENBACH.

ON PREACHING.

Present-Day Preaching. By Charles Lewis Slattery, D.D., rector of Christ Church in Springfield. New York: Longmans, Green & Co.

We must forgive Dr. Slattery for adding one more to the many books about preaching; indeed we must thank him, because he has made his book so different from the rest. Different, first, in that it meets the needs of to-day; secondly, in that it shows the sermon as part of the whole ministry of the whole man; and thirdly, in that the author brings to a subject of sedate and pompous associations, a lively wit and a crisp felicity of phrase.

The first quarter of his book is about the Form of the Sermon, and bristles with bits of helpful suggestion. Let him speak for himself: "Most people like to remember a text; it is well to have it so distinct and short that they can remember it." "The preacher must remember that one of the elements of a good sermon in our time is decent brevity." A careful discussion of methods of preparation ends with the one convincing sentence: "The written sermon is still the great sermon." Anent the frank use of skeletons: "A gaunt and bony man is always attractive." As to style: "Adjectives are the death of most preachers." "A disagreeable trick is to say, 'you and I,' to the congregation, as if the man were Lazarus speaking across the gulf to Dives." "The demand for simplicity is distinctly a modern demand." And this final word as to form: "When all is said about the form of a sermon it must be confessed that it is only a form, the real sermon lies behind." "A sermon is strangely alive." There is not a sentence which a man could not put to practical use with profit.

The second quarter of the book is on Acquiring Material. It is an appeal to men to enlarge their minds and their mental sympathies. Two sentences sound its note: "A little before the Higher Criticism came Evolution, and Bishop Wilberforce, being an orator, but not a thoughtful person, made himself ridiculous because he did not inform himself of the most conspicuous drift of his age." "The preacher has the superb task of illuminating the truth so that it may appeal to the hearts and minds of his day." "To give light he must get light."

The third quarter deals with the Subjects of Sermons. In this the timeliness of the book is most evident and chiefly so in its warnings against mere timeliness in preaching, the easy drift with the current fad. Akin to the timeliness of the book is its Americanism. It is beyond doubt a hindrance to the American Church that most of its reading must be of books written in another country for a people different from ourselves. The best points of an English book are a little beside the mark, often so little as to make us forget the factor of correction. Here we have a book in which no such factor is needed.

Like a good Christian, the author keeps his best wine for the last. In his fourth quarter, on the preacher's attitude to the congregation, he deals with the hidden spring of good preaching in the depths of the preacher's heart. He pleads for a plain and helpful preaching based upon that real knowledge of the needs of the flock which comes only out of pastoral love. This last section is in itself a noble sermon and it is no vain hope that many sermons may be the nobler because of this little book.

OTHER RELIGIOUS LITERATURE.

AS THE FIRST of the "Caldey Books" issued under the auspices of the monks of Caldey Abbey, South Wales, there is issued a translation by our own Dr. van Allen, rector of the Church of the Advent, Boston, of St. Bernard *On Loving God.* The translation is idiomatic and free from that stilted style that sometimes repels in translated literature. As for the subject matter, it shows again—as, indeed, is abundantly shown by such writers as Thomas à Kempis and other medieval saints—that the doctrine of the Love of God is not a late discovery of modern Christians, as some appear to believe. There is in this little work that exalted ideal which characterizes the saints of God, but without that strict asceticism which at times renders medieval writings difficult for present-day use. There is also a wealth of scriptural quotation. The book is attractively made, and with an exceptionally appropriate cover showing in its design the saints to be fruits of a tree called *Amor Dei.* [The Young Churchman Co., Milwaukee, American agents. Paper, 40 cts. net. Cloth, 60 cts. net. Limp leather, $1.00 net. Postage 3 cts.]

THE CONNECTICUT Commission on Work Among Foreigners wish it known that their new pamphlet in Italian and English, setting forth the Catholic principles of this American Church, and entitled *La Chiesa Episcopale,* can be had by addressing the secretary of the diocese, the Rev. F. W. Harriman, D.D., Windsor, Conn. Single copies, 3 cents; by the dozen or more, 2 cents each.

THE DREAM CHILD.

By Janet Hope Ward.

THE picture had always hung in my mother's room, but its attraction for me dated from the period of a long convalescence following a serious illness, when for many days I lay, weak and prostrate, upon my mother's bed. The bed was in an alcove, somewhat dim, and on the wall beside it hung the picture. Gazing at it daily—my frail state forbidding any more vigorous pastime—it awakened in me a curious interest. Though an old painting, dimmed by time, it bore marks of superior workmanship. The subject was a mother and child, the quaintness of whose dress coupled with the picturesque background betokened a bygone age. The child first drew my attention, he seemed such a happy little being, with his winsome smile and merry brown eyes; in his tiny hand was clasped a bright flower, which was held up for the mother to see, and he was looking up into her face; the mother, however, appeared not to heed him, but her gaze seemed to rest upon some distant object, and there was a far-away, wistful expression in her sad eyes which made one sorrowful to see. But I felt more sorrow for the pretty child and his mother's apparent indifference to him; although it comforted me somewhat that her arm was thrown about him, and that her hand rested upon his little bare shoulder, as if, in spite of her distrait air, she was still conscious of his lively presence beside her. In the faded background were the walls and towers of a castellated house from which the greensward where these two stood sloped down; farther away were the dim outlines of mountains, and on a low hilltop at nearer range a shrine lifted its cross to the blue sky. So long was I upon this bed of illness that even at this late day every line of the picture can be faithfully recalled. After my recovery I went often to my mother's room and sat before it and wondered about its story; but it was not until after the lapse of many years that my curiosity concerning it was satisfied when I came to learn the following tale:

I.

Many years ago in the old Duchy of Burgundy there lived a certain nobleman, Count Hugo by name, the last of a line whose fortunes had melted away through a series of unfortunate wars. In the old, half-decayed castle, standing in the midst of its barren acres, he dwelt with his sweet and gentle wife, the Lady Margot. And these two, though poor and keeping no great state, were beloved by all their dependents for their kindness and forbearance and gentle courtesy, unusual in so rude an age. The noise of the outside world seldom disturbed their quiet retreat, for Count Hugo cared nothing for the strife and bustle of public life, and never meddled with the affairs of the nation; the remains of an old monkish library formed his chief interest after his beloved lady, for he was of a family of dreamers whose home had at one time lain in the far southland, and which had numbered in its annals many names renowned in poetry and lore. The Lady Margot, too, felt no pang of regret for the world that she had left to wed the man of her choice, who was so unlike the warrior race from which she sprang. Though of great beauty and beset by many suitors, none had ever touched her heart until, by chance, Count Hugo crossed her path; and since her marriage, her family but coldly acquiescing, life had seemed to her one long, blissful summer day. Her joyousness and lightsome ways, like a sunbeam shining into all its darkest nooks and corners, lent a charm to the dim old castle, making it less grim and desolate. To the few faithful retainers who still clung to this home of their youth, Lady Margot's gentle rule and the sweetness of her temper made her an object of deepest devotion and love; the poor, the unfortunate, the very beggars at her gate—and there were many in the land, harried as it was continually by the storm of war—blessed her as, with gracious hand and soft compassion, she dealt to them their never failing dole; the old white haired priest who attended at the altar of the half ruinous chapel smiled a gentle benediction down upon her when she knelt before him in lowly penitence. Count Hugo, who heretofore had been wont to pass his days in dreamy thought, or in poring over his ancient manuscripts, now gladly flung aside his book or pen to keep continual holiday with her in garden nook or forest. As they softly paced beneath them, the gnarled old trees of the woodland seemed to bend their branches gently down as though to catch the whispers of tender love speech which fell like music on the fragrant air. The very garden flowers lifted their faces in a new sweetness and beauty and appeared to grow in greater exuberance because of the presence of these two in their midst. "Thou art so beautiful, my love!" they would hear his impassioned voice exclaim as he took her into his arms and gazed into her dark eyes. "In all the world there is none so fair and sweet as thou!" And, smiling back at him, she would make reply: "In all the universe there is none so brave and good, my lord, as thou!" And with all the fond, foolish talk that lovers delight in would they while away the golden days of summer, filling each hour full of happy memories.

With the passing of the summer a new hope for the future unfolded before their mental vision, and now all their talk and dreams were of the child who was to come. The musty volumes claimed Count Hugo less and less as the autumn days went swiftly by, and, looking on toward the promise of the coming year, his heart would thrill with larger hopes and thoughts. The wonder and the joy of approaching motherhood shone in Margot's face, as her delicate fingers occupied themselves daily with that work which is always so dear and entrancing to every woman's heart—the cutting and making of tiny garments. And often in the winter days as they sat before the glowing hearth, the busy needle plying in and out of the soft linen, her husband's voice would break in upon her tender reveries, and she would be constrained to drop her work and smile back at him in loving sympathy. "I hope, heart's dearest," he would then whisper softly, "that our little one may have thy sweet face and all thy gentle ways!" "And I hope," she would answer, "that he will have thy face and thy ways, and be altogether like unto thee!" And with tender sentiment disputing thus in playful fashion the little child of whom they dreamed took on a strange reality as its image grew each day and shaped itself within the deep recesses of their hearts.

II.

On a day in early spring Count Hugo donned his armor and, buckling on his spurs, rode away to battle at the bidding of his over-lord; and his lady stood upon the topmost battlement where, through the mist of her tears, she watched him as, with his few men-at-arms, he disappeared down the forest path. How wearily the hours dragged in his absence, while, with heavy heart and grievous, she went about her daily tasks. Yet it was but a brief ten days ere the little band which had set out so courageously returned—but without a leader, and with mournful step and slow, carrying upon a bier the body of their beloved master. Words fail to paint the sorrow of the Lady Margot; her pale face, with all their light gone out of the merry eyes, was pitiful to see; and not one of all those who loved her so was able to give her any solace in her grief. It was toward the birth of her child that she looked through all the dark days that followed, hoping to see again in him her husband's face; often in her dreams she already held in her arms its tiny form, and the eyes that looked into hers were those of its father, filled with love unspeakable, as though bringing some silent message from him who was gone.

She came of a brave race, this Lady Margot, and it was with the heroism that had marked the deeds of her ancestors that she went down into the valley of pain, through which every woman, be she high or low, must pass alone; and after the great anguish was over she looked with eager longing into the little face of the quivering bit of humanity laid beside her pillow to trace, if possible, in its infant features the longed for likeness to her beloved mate. But, though she sought each day for many days, it was with a pang of unacknowledged disappointment that she could discern none; and as time passed she realized with a touch of bitterness that this was not the child of her dreams—the little one for whose coming she had longed so passionately; it seemed almost as though her child had been taken away and some little changeling left in its place; and though in time he grew lusty and strong, and was always merry and winsome, he became each day more like his mother's race, proving less and less the fulfilment of her hopes.

Though she never failed in care and watchfulness of her little one, and though the sharpness of her grief yielded somewhat to the soothing touch of time, the child's almost alien nature never ceased to wring her heart afresh. Sometimes when, hearing his happy laugh ring gaily out to greet her, or seeing the little hands stretched forth to clasp her own, and the natural mother love welled up impulsively, its strength received a check as though some power beyond her own laid a cold hand upon her heart. It was often with a feeling of sadness that she watched him at his vigorous play, and the picture which her fancy drew of his father's gentle childhood deepened still the grief that gnawed daily at her soul; and when the child, full of eager, careless life, heedless of her sorrow, filled the air

with shouts of mirth and glee, her spirit would shrink away in pain, until at length she came to look almost coldly upon the little one, who so strangely bore his father's name. Nor did the child's apparent unconcern at her indifference ease the burden of her disappointed love. His strong and fearless nature, full of venturesome spirit, delighted all the other inmates of the castle, who gladly welcomed him among them for his father's sake. Old Hubert, the forester, began to teach him to shoot straight at the mark as soon as his tiny fingers could clasp the arrow; laughing merrily he was often placed astride the great war-charger and led gallantly about the court-yard, his hair of ruddy brown streaming out behind, his dark eyes dancing with delight. And all the attendants would clap their hands with joy and cry "Bravo! Bravo! little master!" But his mother's eyes would fill with tears, even though she smiled, and deep in her heart she would grieve and yearn bitterly for the little child of her dreams.

One night Margot had a strange dream. She seemed to be standing with her little son under the old forest trees, where in happier days his father had often walked with her. It was night and the moon shone brightly; one broad band of light fell at her feet, and presently down this silver pathway came the form of her husband. In his arms he bore a little child, whose fair hair and radiant face betokened him to be the little one of their dreams. With outstretched hands and a cry of joy she sprang toward the vision, but her husband smiled a little sadly and stepped back one pace.

"Oh, my love!" she cried in eager tones, "Is it indeed thou? And hast thou returned to meet me at last? It has been a weary, weary time without thee and I have been so lonely."

He did not answer, though his eyes looked lovingly and tenderly into hers; suddenly the little one in his arms reached out its hands to her and smiled. "Oh!" she exclaimed wistfully, "this is our little one! This is the little child of our dreams!"

"Yes, dear one!" her husband answered. "This is, indeed, our little dream child. It met me on the borders of Eternity and has been my companion through all my wanderings; it has been to me a solace and a source of peace. But now thy mother's heart cries out so sorely for it that I can no longer resist its pleadings; so I have brought our little one to thee trusting that at last thou wilt be satisfied."

So he placed in her arms the fair little dream child and Margot received it with rapture and joy. Close to her bosom the little head nestled, and she talked and crooned to it with all a mother's fond caressing. Her husband watched her sadly for a moment, then, turning to his living child who stood unheeded at her side, said softly:

"Now thou hast the dream child, the little one who has been my joy and comfort, and I will take in its place my own little son, who has never looked upon his father's face." And he stooped down over the child and lifted him lightly in his arms.

Then Margot looked up and saw the eyes of her husband no longer sorrowful, but looking smilingly into those of his child, who laughed gleefully in return, and pulled at his father's face with his little hands. Standing there in the radiant light they seemed no longer to heed her presence, and a wave of great loneliness swept through her soul. She looked at the little child on her bosom and from its ethereal face the eyes shone with mild tenderness; but in her sudden great anguish of spirit she cried out in agonized tones: "Oh, bring back my own little one to me! Take the dream child! I no longer desire him!" It seemed as though the burden in her arms held her back, but she struggled to free herself from its grasp.

In her struggles she awoke, panting and affrighted. The face of the dream child was still before her, but from its body proceeded a rare effulgence and around its fair head a nimbus shone; then she saw that in its hands, outstretched as if in blessing, half-hidden in the flesh, were the prints of cruel nails, and the same sign was in its tender feet. Margot knew it for the little Child of Bethlehem, and as she gazed upon its form a sudden hush of great awe and wonder fell over all her spirit. As the vision slowly faded away, leaving but a broad band of moonlight falling through the casement window, she lay for a moment weak and motionless, then, springing up, hastened over to where her child lay sleeping in his little bed.

"Oh, my little one!" she whispered. "Thou art indeed mine own child, my little son! Forgive me, my own little one!" And she knelt and pressed her lips upon the soft cheek. When the child, disturbed in sleep, struck at her with his sturdy fists, she laughed in gladness at the touch of his warm flesh; kneeling there at his bedside it seemed as though the floodgates of her heart were opened, as though her love were born anew. Then over her being there stole a thrill of joy ineffable, and her soul was filled at last with heavenly peace and deep content.

The image of the dream child never again drove her little one from Lady Margot's heart. The child of her flesh and blood entered at last upon his own, and the love between these two deepened with the swift passage of time. No longer did his shout and laughter fall with a jar upon her ear, but all her heart went out in sympathy for his boyish sport and hopes. As the years passed and the child grew to man's estate the fortunes of the old house mended, and his name rang before the world in deeds of valor and renown. "A second founder of his race!" so said succeeding generations. And wherever he was known throughout the land all men, rich or poor, had cause to love and bless his name.

FARRAGUT THE UNIQUE.

By Roland Ringwalt.

SPAIN'S wild turmoil raises memories of old school-days and youthful romances. Columbus, De Soto, Cortez, and Pizarro tell what a great part Spain played in the planting of the white man in this continent. The Spanish colonists were numerous, and the map of the United States is thickly marked with names that tell of their coming. Florida, Arizona, San Francisco, Sierra Madre, and Rio Grande are as unmistakable in their origin as Jamestown or Sault Ste. Marie. Frederick Fraley was asked what was the greatest change he had noticed in his long life, and replied that in his youth the residents of North America who spoke Spanish outnumbered those who spoke English.

Yet men of Spanish blood have not been prominent in our history, although in the regions toward the Gulf many of them have local or state reputations. In politics, business, science, and literature the leading names have come from the British Islands, Germany, Holland, and Scandinavia. The one great Spanish name we have is Farragut, and the career is as Spanish as the name. George Farragut, the sire, had wandered in many parts of the world, and David G. Farragut, the son, passed through chapters of romance. He rambled in North Africa among the Moors, and fought with the pirates of the West Indies. He felt the Mexican sun and nursed sailors stricken with fever. He was off the California coast in the days wherein it was a dull hour that did not tell of finding a nugget or hanging a desperado. Farragut on the Mississippi with roaring batteries on the right and left, with fire-ships drifting around him, with a great city sullenly obedient to the flag he served; Farragut in Mobile Bay with torpedoes under his keels: all this would have appealed to the great Spaniards before the Armada. After the smoke and bloodshed came the laurels, and Farragut was honored by the rich merchants of New York and the crowned heads of the Old World. The boy in the lonely cabin with hostile Indians threatening his life was received and feted by the blood royal. Possibly in another world Farragut has told all this to Cervantes.

Generally speaking, the American navy shows on its muster roll that its heroes are of British descent. Paul Jones, the Scot, and John Barry, the Irishman, were followed by Stewart, Lawrence, Macdonough, Perry, Bainbridge, the Porters: from 1812 to 1898 the British strain predominates. Decatur represents the old sea fighters of Holland, and Worden the Norse vikings. Farragut is the only man who sustains the great traditions of the Spanish race.

WHO would rejoice most if the hypothesis of unbelief that Christianity is false, proved true, and what would be the condition of society? asks the Rev. J. A. Vance in the *Christian Observer*. The foul and vicious, who fatten on wrong and vice, would celebrate the orgy, and the worst of earth would rule. We should have a world where worship ceased, prayer died, and the hosannas of souls athirst for God and the good are replaced with the foul discords of vice's vampires. It would be a world of unconsoled grief and rank wrong, from which even the skeptic would seek escape by suicide. For the moralities would have to disappear from a world where men were mere ferments of physical forces, capable of no more free agency and its self-responsibility than a rotting potato or a bottle of acid; and this is the hypothesis to which unbelief is reduced if Christianity's interpretation of life and our relation to the universe and God is false. If we are not children of the Great Spirit, keyed to righteousness and created to love and obey, we are mere material ferments, dominated utterly by mere physical law.

Church Kalendar

nJa. 30—Sexagesima.
Feb. 2—Wednesday. Purification B. V. M.
" 6—Quinquagesima.
" 9—Ash Wednesday.
" 13—First Sunday in Lent.
" 20—Second Sunday in Lent.
" 24—Thursday. St. Matthias.
" 27—Third Sunday in Lent.

Personal Mention

THE REV. HENRY L. ANDERSON of Cedar Falls, Iowa, has accepted work at Kingman, Kan., and will be in residence at the rectory there about February 1st.

THE Rev. EDWARD J. COOPER, of the diocese of Newark, officiating at Christ Church, Colon, Republic of Panama, has arrived at the port of New York for a brief visit.

THE Rev. CHARLES J. FRENCH, rector of Christ Church, Springfield, Ohio, has resigned and has accepted the rectorship of the Church of the Resurrection, Fern Bank, Ohio, the change is to take effect some time in February.

THE Rev. FREDERICK H. HANDSFIELD, curate at Grace Church, Brooklyn Heights, L. I., will become rector of the Church of the Atonement, Brooklyn, on February 1st.

BISHOP JAGGAR is still in charge of our European churches, though acting temporarily in the diocese of Pennsylvania during the absence of the Bishop Coadjutor of that diocese. His name as Bishop in charge of European churches was inadvertently dropped from the *Living Church Annual*.

THE Rev. Dr. FREDERICK J. KEECH, who recently resigned the rectorship of the Church of the Atonement, Brooklyn, will assist the Rev. Dr. C. F. J. Wrigley at Grace Church, Brooklyn Heights, L. I.

THE Rev. JAMES H. KIDDER, has resigned St. Paul's Church, Owego, N. Y., after a rectorship of over forty-one years, on account of ill health.

THE new address of the Rev. GEORGE W. KNAPP is 91 Clifton Terrace, Wehawken, N. J.

THE Rev. WILLIS WILKERSON MEMMINGER of St. Paul's Church, Charleston, S. C., has announced his decision to accept a call to All Saints' Church, Atlanta, and will probably take charge before Lent.

THE Rev. JAMES NOBLE has accepted a call to St. Matthew's Church, Omaha, Neb., and declined the called of the Dean and Chapter of Christ Church Cathedral, St. Louis, which it was erroneously stated in this column last week that he had accepted, and which came from a usually reliable source.

THE Rev. JULES L. PREVOST, minister in charge of St. Ambrose's, Philadelphia, and formerly a missionary in Alaska, has been called to the rectorship of St. Paul's, West Whiteland, and St. Peter's, Great Valley, both in Chester county, Pa.

THE Rev. EDGAR M. ROGERS has resigned his work in the diocese of Olympia and has accepted work in the diocese of Los Angeles, with headquarters at Imperial, Cal., to begin February 1st.

THE Rev. HENRY J. SIMPSON, assistant at Christ Church, Rochester, N. Y., has accepted a call to Christ Church, Xenia, Ohio, where he formerly labored for several years.

THE Rev. M. J. SIMPSON of Grace Church, Yantic, Conn., having received a second call to become rector of St. Peter's Church, Plymouth, Conn., has decided to accept, and will enter upon his work there March 1st.

THE business address of the Rt. Rev. ARTHUR L. WILLIAMS, D.D., Bishop of Nebraska, is now The Gardner Memorial House, 1716 Dodge St., Omaha, Neb. Address all mail to the Bishop, the Dean, and the Secretary of the diocese accordingly.

DIED.

BOGERT.—At the S. R. Smith Infirmary, Staten Island, N. Y., Wednesday, January 19, 1910, EDWARD LANGDON BOGERT, eldest son of the late Hon. Theodore Peacock and Eliza Turner (Howe) Bogert, in the 58th year of his age. The funeral was held at Christ Church, New Brighton, Staten Island, Saturday, January 22d. Interment was made in Silver Mount cemetery, Staten Island.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

HARRADEN.—Entered into rest October 30, 1909, at Philadelphia, Pa., EDWARD B. M. HARRADEN, in the 43d year of his age.

A faithful servant of Christ.

PHELPS.—Entered into rest on Wednesday, January 19, 1910, at New Brunswick, N. J., the Rev. CHARLES EDWARD PHELPS, *rector emeritus* of the Church of St. John the Evangelist, New Brunswick, N. J., in the 87th year of his age.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

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WANTED.

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ASSISTANT wanted, a good, sensible man, not over forty, for large parish, Pacific Coast. Greatest opportunities for service in the most wonderful city in the states. Living salary. State age, Churchmanship, references, present salary. Address B. C. A., care LIVING CHURCH, Milwaukee, Wis.

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POSITIONS WANTED.

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MARRIED Churchman desires position next year in Boys School as Headmaster. College trained; years of experience. Address: X. Y. Z., LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position in or near New York. Competent boy trainer. Address "COMPETENT," care LIVING CHURCH, Milwaukee, Wis.

A YOUNG woman, trained Church worker and nurse, wishes Church or district work in the West, especially amongst young women. Address "WORKER," care LIVING CHURCH, Milwaukee, Wis.

LADY wishes place as companion, household assistant, managing housekeeper, or any place of trust. Address: COMPANION, LIVING CHURCH, Milwaukee.

POSITION desired as companion or mother's helper. Address L. F., care LIVING CHURCH, Milwaukee, Wis.

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RECTOR of a good parish, with ten years previous experience in private school work, desires communication with school seeking competent headmaster or president. Address M. P. H., care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Experienced trainer of both boy and mixed choirs. Brilliant recitalist. Satisfactory references. Address EXPERIENCED, care LIVING CHURCH, Milwaukee, Wis.

LACEY BAKER (organist of Calvary Church, New York, for the past nine years) has resigned his position, and is at liberty to accept a new appointment. Address 48 E. Twenty-sixth Street, New York City.

ORGANIST-CHOIRMASTER desires position. Experienced with boy voice and large mixed choirs. Can also furnish baritone soloist. Address CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

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the construction of new churches in Idaho, and during the next year $4,000 to help maintain additional missionaries. Idaho is experiencing a great development. We have a wide open door of opportunity. All offerings may be sent to BISHOP FUNSTEN, Boise, Idaho.

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Saint Theresa. The History of her Foundations. Translated from the Spanish by Sister Agnes Mason, C.H.F., with a Preface by the Rt. Hon. Sir E. M. Satow, G.C.M.C. Price 50 cents net.

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Essays in Pentateuchal Criticism. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister at Law, author of *Studies in Biblical Law.* Price, $1.50 postpaid.

THE BALL PUBLISHING CO., Boston.

A Dash at the Pole. By William Lyon Phelps, R.F.D., Champion Pole Vaulter, Knight of the Order of the Midnight Sons. Illustrated by John Goss. Price 75 cents list.

The Religion of the Future. By Charles W. Eliot. Price 50 cents net.

SKEFFINGTON & SON, London.

The Jewish Doctrine of Mediation. By the Rev. W. O. E. Oesterley, D.D., Jesus College, Cambridge, Examiner in Hebrew and Greek Testament, University of London.

YEAR BOOKS.

Year Book of St. Bartholomew's Parish, New York City.

PAMPHLETS.

The Anglican Communion and the Church of Sweden. A Paper read before the New York Rectory Club by the Rev. G. Hammarsköld.

Unity in the Church of Christ. A Sermon preached at Upsala Cathedral by Prof. W. Rubin, Ph.D., D.D., on the occasion of the visit of the Anglican Church Commission, Tuesday evening, September 21, 1909. With an Introduction by the Bishop of Marquette.

The Hymnal. A Paper read by the E. S. Hutchinson before the Sunday School Institute of the Diocese of Washington, December, 1909.

Proceedings of the Wisconsin Press Association. Fifty-sixth Annual Convention. Held at Superior, June 28, 29, and 30, 1909. (The Cooper Press, Black River Falls, Wis.)

BISHOP WEBB'S PAMPHLET.

The Bishop of Milwaukee has written wisely on the subject of "Why the Unconfirmed are Not Eligible for the Privilege of the Holy Communion." The clergy will find it most useful for distribution even as an educator for communicants, as there is much lack of knowledge on the subject. Price $4.00 per hundred, carriage additional. Single copy 5 cents post paid. The Young Churchman Co., Milwaukee.

A MISSIONARY PROCESSIONAL

"God is Working His Purpose Out"

A stirring Missionary Processional, sung at services of the Pan-Anglican Congress in London in 1908 and at the annual service of the Pennsylvania Branch of the Woman's Auxiliary at the Church of the Holy Apostles, Philadelphia, in January 1909. A splendid Processional Hymn to stir up enthusiasm at missionary meetings. Reprinted at the request of the late George C. Thomas. On heavy paper, words and musical notes, price $2.00 per hundred; by mail $2.10.

THE YOUNG CHURCHMAN COMPANY
MILWAUKEE, WIS.

The Church at Work

A LAYMEN'S YEAR BOOK.

THERE HAS lately been issued on behalf of the Church Laymen's Union, from 23 Union Square, New York, a *Church Men's Year Book,* in the interests of the Volunteer Laymen Church Extension. The matter is replete with useful information relating to the progress and present condition of Church work in general and cannot fail to be of value to persons interested in Church extension. Edited by experts in doing this sort of thing, written by those who are accusomed to write for masses of people to read, and printed with a nice perception of the value of ink and paper and color in telling form, the Year Book gives the man who knows nothing of the existing conditions a very good view of the whole Church, her growth and lack of it, her problems and how some have been solved, and the ways wherein coöperation may be given by men who are so inclined. It may be obtained from the address mentioned for 15 cents.

FIGHTING THE DIVORCE EVIL.

THE NEW YEAR will be marked in Southern California by larger effort and deeper earnestness in defence of the permanence and sanctity of the marriage relation. The trumpet was sounded for a general advance by Bishop Johnson in a sermon preached in St. Paul's Pro-Cathedral, Los Angeles, on the evening of the first Sunday in the year.

The Interdenominational Commission on Marriage and Divorce, which had its origin in action taken by the General Convention in 1901, at its meeting in San Francisco, has done much in awakening and guiding the public conscience; and in no part of the country has the movement met with a better response than in Southern California. A branch commission was formed several years ago, which it was hoped would gather in the coöperation of the several Christian bodies of the whole state. This is still hoped for, but up to the present time its actual work has been done by residents of that part of the state included in the diocese of Los Angeles. The chairman of the commission has been the Rev. William McLaren, a Presbyterian; the secretary, the Rev. Francis M. Moody, Methodist; the vice-chairman, the Rev. Rev. William F. Hubbard. Other members of the commission are the Rev. Dr. Trew, and Rev. J. Arthur Evans, representing (along with Chaplain Hubbard) the diocese of Los Angeles; and several other religious bodies also have representatives.

Some weeks ago Dr. McLaren expressed a desire to be relieved of the chairmanship. It was moved at once that Bishop Johnson be requested to become a member of the commission and its directing head. He accepted the post, and his sermon preached on the first Sunday of the new year has given new life to the movement. By the Bishop's special request the clergy of the diocese put the subject before their congregations in special sermons on the same night. The Bishop's sermon, which dealt with fundamental issues, will be printed and widely distributed by the commission.

VIOLATED CANON NINETEEN—CENSURED BY HIS BISHOP.

THE DAILY PRESS has given some notoriety to an unfortunate violation of Canon 19, which has recently occured in the diocese of Ohio. It seems best therefore, that the plain facts should be given to the public.

Towards the close of the week ending January 8th, the Rev. Charles S. Davidson, rector of St. Mark's Church, Cleveland, in the course of a telephone message to the Bishop, informed him that he had invited the Rev. Albert Ehrgott to preach for him at the evening service on the following Sunday night, and requested the Bishop's formal sanction of the invitation. Mr. Ehrgott is an ex-Baptist minister, said to be of a rather extreme socialistic tendency. The Bishop not only immediately refused his sanction, but also informed Mr. Davidson that he had already broken the law by inviting Mr. Ehrgott to preach for him before he had consulted his Bishop. There followed a personal interview between Mr. Davidson and the Bishop, in which the Bishop suggested a way out of the difficulty which would save the feelings of the invited man and would yet conform to the law. Mr. Davidson, however, alleging that it was with him a matter of conscience, proved obdurate, and Mr. Ehrgott preached for him on Sunday evening, January 9th. It should be added that all this is said to have been against the wishes of a majority of his parishioners, as expressed by the officers of the vestry. Almost immediately afterwards, Mr. Davidson resigned the rectorship of St. Mark's Church, and no further steps have been taken in the matter.

THE LATE DR. W. C. HOPKINS.

WRITING of the late Rev. Dr. W. C. Hopkins of Toledo, Ohio, whose death was announced last week, one of the clergy of that city says:

"William Cyprian Hopkins was the last surviving son of the famous first Bishop of Vermont. He was one of the most lovable of men and his winning personality and strong convictions have brought many people into the Church throughout this region. Every congregation has them. He was a kind of pastor to the unshepherded and he was always sending his dear, illegible postal cards to the various rectors with notices of the strayed Churchmen or the "interested" people that he had discovered. He had served every parish in this city in one capacity or another. He was finally a martyr to hard work, which his physician had positively forbidden. St. John's was without a rector, and in deep discouragement, and he must perforce take up their burden and serve them. He had drawn them together, had interested new ones, and was doing a constructive work when he succumbed to the overstrain of a weak heart."

In an address given at Dr. Hopkins' funeral, the Rev Robert L. Harris said:

"It has been said that there is probably

not a street in this city that has not at least one soul whom he has helped during his long ministry. His hand was always open to the poor to take whatever he had. His mind, unusually endowed, held its riches in trust for any distressed thinker lost in the fogs of doubt, while his great generous heart, perpetually young, was a well of sympathy from which all who needed might draw according to their necessity. His was a rich life, good filled—God filled—and with it all was a sweet, winsome spirit, the memory of which ought to make us all more patient, more charitable, more deeply sympathetic with the faults and foibles and weaknesses of our fellow men, and more humble and reverent in our own lives."

ACCESSIONS TO THE CHURCH.

THE BISHOP COADJUTOR of Fond du Lac received into the ministry of this Church recently the Rev. Anton A. Müller, who was pastor of the German Evangelical congregation at Woodsfield, Ohio, but who had before that received Catholic orders from Bishop Kozlowski, and still earlier had been a student for orders in the American Church. He is an accomplished scholar and a strong preacher and is now in charge of Grace Church, Chilton, Wis.

The Bishop of Southern Ohio lately confirmed the Rev. Alexander J. J. Gruetter, who was pastor of the German Evangelical congregation at Lewisville, Ohio, and his wife. Mr. Gruetter is now studying at Bexley Hall, Gambier, and holding services at Cambridge, Ohio, and will be ordained deacon about Easter. He is the son of an Evangelical minister, and is a young man of much promise, well read, energetic, and tactful.

WORK AMONG THE IGORROTES.

LETTERS from the Rev. W. C. Clapp, who is missionary among the savage Igorrotes in the northern Philippine Islands, tell of difficulties that have arisen in connection with that work by reason of the fact that Roman Catholics, who had given no attention to these people for many years, have, now that the American Church is working among them, established a rival mission and considerably embarrassed our work. A daily Eucharist and Evensong have been kept up in the mission for more than six years. There are instructions to natives three or four times a week, and nearly 500 baptisms have been administered and 110 confirmations. This would seem a marvelous record for so brief a period. Curios, which can sometimes be obtained by persons who desire to illustrate mission work, are offered on behalf of the mission and any who will send $5.00 to the Rev. W. C. Clapp at Bontok, P. I., will receive a choice assortment by mail.

VERMONT REPORT ON CONSTITUTIONAL AMENDMENTS.

THE PROPOSED amendments to the Constitution of the American Church that were tentatively adopted by the General Convention for ratification, are the subject of a careful report by a committee of the diocese of Vermont, of which the Rev. George B. Johnson is chairman. The report is unfavorable to the ratification of the Preamble, in which several phases are challenged as ambiguous; unfavorable to the plan for an elective Presiding Bishop, not because of satisfaction with the present system, but because of complications and grave objections which are seen in the new plan. The report suggests how difficult a situation would arise if there should be disagreement between the two houses of General Convention as to the election or removal of the Presiding Bishop. The amendment making lawful the choice of Suffragan Bishops is approved, as is also the amendment to Article 9 providing for a slight change in the machinery for trial of a presbyter or deacon. The amendment allowing "verbal alterations" to be made in "editions of the Book of Common Prayer in foreign languages" is disapproved as "open to very serious objections."

FIFTIETH ANNIVERSARY OF A KANSAS CHURCH.

THE FIFTIETH anniversary of Trinity Church, Lawrence, Kan., was celebrated Tuesday evening, January 11th, in the church. The rector, the Rev. Irving E. Baxter, delivered an historical address, which was followed by an address by the Rev. J. D. Krum of Ottawa, on "Trinity's Fifty Years' Inheritance. Bishop Millspaugh expressed his appreciation of all that had been achieved in the past and congratulated the parish upon its splendid record. After the service an informal reception was held in the rectory, and many interesting reminiscences of the past were related and letters of the early days in Lawrence and Trinity parish were read.

TRINITY CHURCH, LAWRENCE, KAN.

The parish was formally organized in 1858, the Rev. Charles Reynolds being the first rector, and services were held in a rented hall. The main part of what is now called the chapel was built in 1859; it is the oldest edifice of the Church in the state. Bishop Kemper consecrated it on July 29th of that year. The next rector was the Rev. Dr. R. W. Oliver, during whose incumbency the present rectory was built at a cost of $3,400 and many improvements were made to the church. Under the administration of the Rev. J. K. Dunn, the present handsome church was erected at a cost of $30,000 in 1869.

During the past eight years, besides doubling its income, the property has been improved at an expense of $3,625. During the years of the parish's existence there have been 552 baptisms, 676 confirmations, 247 marriages, 424 burials, and 1,000 communicants. The money raised amounted to $95,000.

PENNSYLVANIA SUNDAY SCHOOL CONVENTION.

THE FORTIETH annual meeting of the Sunday School Association of the diocese of Pennsylvania was held, as announced, on January 17th, at the Church of St. Jude and the Nativity, Philadelphia, whose new and commodious parish house proved admirably fitted for such a gathering. The Bishop of the diocese opened the meeting with an earnest and fitting tribute to the two great leaders in Sunday school work whom the diocese has recently lost: Mr. George C. Thomas and Mr. Mahlon N. Kline. At the election of officers, Mr. Orlando Crease of St. David's, Manayunk, was promoted from third to second vice president, to fill Mr. Thomas' place, and Mr. John E. Baird of the Church in which the meeting was held, was made third vice president. The other executive officers were reëlected. The report of the recording secretary showed that the association includes 190 schools, with 4,070 officers and teachers and 41,710 scholars enrolled. This means that eight per cent of the teachers and nine per cent of the pupils in the Sunday schools of the Church are in this diocese, and marks the association as by far the largest. Over five hundred delegates represented these schools at the meeting, a fact which, beyond the inspiration which numbers give, was rather a disadvantage than otherwise, for in so large a conference there can be little really profitable interchange of ideas. In fact, no room was left by the crowded programme for discussion; and the authorities of the Association might well consider, another year, the breaking up of the institute into smaller groups, in which there might be opportunity for questions and suggestions, as well as for set addresses.

The appointed speakers followed, for the most part, well-trodden paths. Dr. Stewart U. Mitman of the diocese of Bethlehem took the place of the Rev. W. Herbert Burk, who was prevented by illness from attending, but Mr. Burk sent from his sick bed a thoughtful paper, which was read by his assistant, the Rev. F. T. H. Finn. In it he lifted up a lonely voice of protest against the conservative clinging to the uniform lesson plan, which characterizes most of the stronger schools of the diocese, and urged the consideration of the newer method of subject-grading.

At the evening session, in the church, the Rev. Wilson R. Stearly spoke of "The Teacher's Motive," and the Rev. Floyd W. Tomkins, D.D. of "The Spiritual Opportunities of the Teacher."

DIOCESAN WOMAN'S AUXILIARY MEETINGS.

THE Western Massachusetts branch of the Woman's Auxiliary held its midwinter meeting on Friday, January 21st, at All Saints' Church, Worcester. The business meetings were held in the chapel. At the morning meeting encouraging reports were presented by the officers; and Deaconess Tileston, who is working under the direction of the Bishop of the diocese, gave an interesting account of her work. Luncheon was served in the home of Mrs. J. Edwin Smith, which had been placed at the disposal of the Missionary Society of the parish for the purpose. At the afternoon session, the Rev. W. J. Cuthbert of Kyoto, Japan, and Miss I. L. Emberley of Fairbanks, Alaska, spoke of the work

in their respective fields. On Saturday, January 22d, at 10:30 A. M., there was a conference of Junior leaders, followed, at 2 P. M., by a Junior rally. Despite the inclement weather, there was a large and enthusiastic attendance from all parts of the diocese.

THE MONTHLY meeting of the Woman's Auxiliary of the Massachusetts diocese was held at the parish rooms of St. Paul's Church, Boston, on the afternoon of January 19th and was well attended. The special speakers were Bishop Johnson of South Dakota, who gave an interesting account of the work among the Sioux Indians, mentioning among other facts that last year these Indians contributed $10,000 toward the work of the Church, and the Rev. W. S. Claiborne of Sewanee, Tenn., who is in the North to try and raise money for a much-needed hospital in his diocese. The secretaries of the different sections of the work read some interesting letters of acknowledgment received from distant places to which Christmas boxes had been sent by the Auxiliary, all of the letters being full of expression of gratitude.

THE RHODE ISLAND diocesan Woman's Auxiliary met in All Saints' Memorial Church, Providence, on Thursday, January 20th, Miss Annie B. Manchester presiding in the absence of Miss E. C. McVickar owing to the illness of the Bishop in New York. The Rev. Malcolm Taylor of St. Thomas', Taunton, Mass., delivered an address on "General Missions." Bishop Johnson of South Dakota, as a member of a committee to raise $50,000 for a memorial to the late Bishop Hare of South Dakota, referred to the esteem and love felt for the late Bishop during his fifty years of service by all who knew him, both in and out of the Church. The Rev. Roger Atkinson Walke of St. Paul's School, Tokio, Japan, made an address in the interest of that institution.

AT THE January meeting of the Woman's Auxiliary of the diocese of Long Island, held in St. Ann's parish house, Clinton Street, Brooklyn, Bishop Griswold of Salina made the address, and told of his work in the Middle West. He took the ground that while the needs there were not pressing, compared to those in the foreign field, in Oklahoma, or among the Negroes and Indians, the people were willing and anxious for the Church to come among themk. It was stated that the work of the Church Periodical Club in providing papers and magazines for the men of the fleet in their trip around the world had been very much appreciated. San Francisco alone gave 10,000.

PRIZES IN SYSTEMATIC DIVINITY

FIVE PRIZES are offered to students in the theological department of the University of the South for essays on "Justification and Kindred Doctrines," as taught in the Articles of Religion. It is recommended that students competing for the prizes will consult the works of William Tyndal, Lancelot Ridley, Bishop Hooper, Bishop Jewell, and other authorities of the English Church, as also the discourses in the Book of Homilies which refer to the matter in hand.

MEMORIALS, GIFTS, AND BEQUESTS.

ST. LUKE'S CHURCH, Delta, Colo., of which the Ven. C. W. G. Lyon is in charge, has received within the last few months several memorial gifts. From a lady in Chicago, a solid silver bread-box; from two resident communicants, a pulpit; from the Woman's Guild, a leaded glass east window in memory of Bishops Leonard and Knight; from the little girls' Sunday school class, a small window in memory of the Ven O. E. Ostensen, and from the choir, two sanctuary windows in memory of the Rev. William Taylor Douglas, a former priest of St. Luke's. The warden of mission has given a window in memory of his infant son, and a lady who is a Methodist gives a window in memory of her mother, who assisted the Rev. A. Miller to organize St. Luke's mission more than twelve years ago. In addition to the foregoing, Mr. Harris Powers of Philadelphia has given the Archdeacon the sum of $100 towards the erection of a vestry room. It is hoped to have the windows in place by the time the Bishop makes his visitation in Holy Week.

A BRONZE TABLET has been placed on the east wall of St. James' Church, Lafayette Avenue, Brooklyn, in memory of the Rev. Dr. Homer, who was for nearly forty years rector of the parish, and of his wife, Henrietta Tracy Greenleaf. The work was executed by the Gorham Co. of New York, and is the gift of two members of the parish, Mrs. Clarence Creighton and her sister, Mrs. August Walbridge.

A TABLET was recently placed in the Church of the Incarnation, Philadelphia, to the memory of the Rev. Joseph D. Newlin, D.D., LL.D., who was at one time assistant at St. Mark's, Philadelphia, and became rector of the Church of the Incarnation on June 3. 1860, becoming *rector emeritus* in 1903, and remaining as such until his death on December 8, 1908.

EMMANUEL CHURCH, Hastings, Mich., is the recipient of a sterling silver chalice and paten given by Mrs. Ellen Robinson in memory of her husband, Judge David G. Robinson, who was a junior warden of the parish from the date of its organization until his death and who was for several terms a delegate from Western Michigan to the General Convention.

A HANDSOME set of rose-colored vestments have been presented to the parish of St. Clement's, Philadelphia. They will be used, according to ancient custom, on the Third Sunday in Advent and Mid-Lent ("Refreshment") Sunday.

THE SUNDAY SCHOOL and Bible classes of the Church of the Holy Apostles, Philadelphia, will present to the Church shortly a fine new altar as a memorial to their late superintendent, Mr. George C. Thomas.

BY THE will of the late Elizabeth P. Watson, the Home of the Merciful Saviour for crippled children, and the Home for Incurables, Philadelphia, each receive $5,000.

RECENT ANNIVERSARIES.

THE TWENTY-THIRD anniversary of Christ Church, Charlevoix, Mich., was observed during the second week in Epiphany. At the parish dinner Major Green made an address on "Parishioners Past and Present"; Mrs. A. Partridge spoke to the subject "The Guild and the Church," and the subject of an address by the Rev. A. L. Murray, rector of Coldwater, Mich., was "The Outlook and Insight of the Church." At the anniversary Church service on January 20th the Rev. Mr. Murray, who is president of the Southern Convocation of the diocese, preached the sermon. On Friday there was a corporate communion of the parish. The newly vested choir of twenty-five members led the singing. The Rev. H. J. Keyser, the rector, presented a handsome processional cross to the church.

CALVARY CHURCH, Bushwick avenue, Brooklyn (Rev. John Williams, rector), celebrated its sixtieth anniversary on January 23d. The programme included the Holy Communion at 8 o'clock; Morning Prayer and a sermon by the Rev. Warren C. Hubbard at mid-day, and a special sermon by the Rt. Rev. Dr. Courtney after Evensong. The Sunday school appropriately celebrated the day. A general parish reception with an entertainment by members of the choir and addresses by visiting clergymen was held on Monday evening.

THE EIGHTIETH anniversary of the consecration of the Church of the Good Shepherd, Kensington, Philadelphia, was observed on Septuagesima Sunday. At Evensong the reports from the different parochial Guilds were read and a sermon was preached by the Rev. Dr. Washburn, rector of old Christ Church.

THE TWENTY-FOURTH anniversary of Grace Church, Everett, Mass., was observed lately in a manner that gave pleasure to a large number of the parishioners. There was an entertainment and supper and the attendance numbered 250.

THE Rev. W. H. WOTTON of the Church of the Messiah, Santa Ana, Cal., recently celebrated the completion of his tenth year as rector of that parish. An enthusiastic reception was given in his honor.

THE FIFTY-FOURTH anniversary of St. Matthias' Church, Philadelphia, was celebrated on Sunday, January 23d. At the same time was observed the sixth anniversary of the rectorship of Rev. C. Rowland Hill.

CHURCH CLUB ACTIVITIES.

THE FALL MEETING and dinner of the Church Club of the diocese of Harrisburg, postponed on account of the Harrisburg campaign of the Laymen's Missionary Movement from November 23d, took place at the Metropolitan Hotel, Harrisburg, on Tuesday evening, January 18th, President George N. Reynolds of Lancaster in the chair. Dinner was served in the Japanese garden, after which President Reynolds introduced as toastmaster James M. Lamberton, Esq., of Harrisburg, president of the National Conference of Church Clubs of the United States. The first address was by Senator H. Fuller of Brooklyn and a member of the Church Club of the diocese of Long Island, who spoke forcefully upon "A Laymen's Views as to Sunday Schools and Missions." Bishop Darlington's subject was "The Meaning of the Laymen's Missionary Campaign," upon which he spoke briefly and interestingly. Charles E. Childers, Esq., ex-president of the Church Club of the diocese of Pittsburgh, gave a very interesting talk on "The Calvary Crowd," telling of the efficient work done by a group of Churchmen connected with Calvary parish, Pittsburgh, in the movement for bettering civic conditions. The closing speech was a stirring talk from General Moses Veale of the Church Club of Philadelphia, on "The Soldier as a Layman and the Layman as a Soldier."

CHARACTERISTIC of matters educational in the state and illustrative of the high standing of the Church in Utah was the gathering at the Cullen Hotel, Salt Lake City, on January 18th of the Churchmen of the Missionary District of Utah, under the auspices of the St. Paul's Men's Club, on the occasion of the celebration of the completion of the fifth year of the episcopate of Bishop Spalding and the welcoming to his new field of labor of the new Dean of St. Mark's Cathedral, the Very Rev. S. R. Colladay. There were present nearly one hundred leading clergymen of the district and many men associated with the Church whose names are prominent in business and educational circles of the community. An elaborate banquet was served, and the speakers told of what had been acomplished by the Church in the district during the years of the episcopate of Bishop Spalding. The toastmaster was the Rev. Charles E. Perkins, and the speakers and subjects were as follows: Prof. George M. Marshall, "St. Paul's Church"; Rev. Paul Jones, "Our Own Field"; Judge M. L. Ritchie, "St. Mark's Cathedral"; Dean Colladay, "The Old and the New"; Mr. H. C.

Tavey, "Church of the Good Shepherd"; Bishop Spalding, "Retrospect and Prospect."

AT ST. PETER'S CHURCH, Albany, N. Y., a Men's Club has been organized in this old and conservative parish, having for its officers some of the most prominent men of the city of Albany. The club is organized for the advancement of Church interests (parochial and general), study and discussion of religious, ethical, and economic questions and the promotion of good fellowship.—THE ANNUAL DINNER of the Men's Guild of St. Paul's Church, Albany, was held on Wednesday evening, January 19th. It was attended by nearly one hundred men and was a most delightful occasion. Among the speakers were Canon Donald M. Brookman of All Saints' Cathedral; Justice Randall J. LeBoeuf, the Rev. J. Addison Jones, pastor of the Madison Avenue Reformed Church, and the rector, the Rev. Roelif H. Brooks. This annual meeting has become a strong feature in the work of the men of the parish.

THE BANQUET of St. Katharine's Church Club held at the rectory, Cervantes Street, Pensacola, Fla., on the evening of January 12th constituted the beginning of a "Laymen's Missionary Movement" in Pensacola whose influence will most surely be felt. The affair was arranged by Archdeacon W. B. Allen of St. Katharine's Church. The guests of the evening were the Rev. Dr. Brewster of Mobile, Ala, who delivered the principal address, and the Hon. Norman King, British consul at Pensacola. Thirty-two men sat down to an elaborate menu. Addresses were made by Archdeacon W. B. Allen, the Rev. Matthew Brewster, D.D., of Mobile, the Rev. Monroe G. Royce of Christ Church, Pensacola, the Rev. William Brayshaw, the Hon. Frank L. Mayes, editor of the Pensacola *Journal*, and Mr. Walker Anderson of Christ Church.

The Trinity Club, composed of the parishioners of Trinity Church, Boston, Mass., held its annual reception at the Hotel Vendome on Monday evening, January 17th. The special guests were Bishop Lawrence and the Rev. Dr. Mann, rector of Trinity Church. Dr. Mann spoke especially on the life and works of Phillips Brooks, whose memorial was dedicated a few days later. Bishop Lawrence urged the need of centralization of effort and unification of interest in the diocese. He said that in spite of the growth of the Church in the last year it was suffering from "suppressed development." The Bishop also spoke of his desire to have a Cathedral, where every communicant who passed through the city of Boston should feel he had an absolute right to all the Church offered in the way of spiritual or material help.

AMONG THE many gatherings of men's clubs held recently in the parishes of the diocese of Pennsylvania, one especially worthy of note is the dinner of the Workingmen's Club of St. John's Free Church, Philadelphia. No less than five hundred men sat down to dinner together, and eighty-four of the women workers of the Church prepared and served the meal. The Rev. H. L. Duhring, D.D., the Rev. J. Sanders Reed, D.D., and others addressed the men after dinner.

THE ANNUAL dinner of the Church Club of Louisiana will be held at the New Hotel Denechaud, Saturday evening, January 29th. The Rev. H. Percy Silver, secretary of the Missionary Department of the Southwest, will be the guest of honor. After the dinner, the annual meeting will be held, with reports, election of officers, etc.

ON MONDAY evening, January 24th, the Bishop of Chicago delivered an address upon "The Church's Opportunity for Expansion Within Our Own Country" at the meeting of the Philadelphia Church Club. There was a large attendance of both clergy and laymen.

AT THE annual meeting of the Church Club of Jacksonville, Fla., the special speakers were Bishop Weed, Bishop Woodcock, and the Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn N. Y.

PROVIDENCE RECTOR-ELECT.

GRACE CHURCH, Providence, vacant by the resignation of the Rev. E. S. Rousmaniere, D.D., to accept the rectorship of St. Paul's Church, Boston, has called to its rectorship the Rev. William Austin Smith, now rector of St. Paul's Church, Milwaukee. A committee from the vestry consisting of the Hon. Rathbone Gardner, Mr. Horatio N. Campbell, and Mr. Arthur L. Kelley recently conferred with Mr. Smith, who chanced to be in Boston, but received no definite reply from him. Mr. Smith is a native of St. Paul, Minn., and was graduated at Harvard University with the

REV. WM. AUSTIN SMITH.

degree of A.B. in 1895 and at Seabury Divinity School with that of B.D. in 1898. He was ordained deacon by Bishop Gilbert in 1898 and priest a year later by the present Bishop of Rhode Island. He spent the first three years of his ministry as assistant at St. John's, Providence, after which he travelled abroad for a time, and since 1902 has been rector of St. Paul's Church, Milwaukee, where at the present time he is also president of the Standing Committee of the diocese, a member of the Church Extension Board, and an alternate deputy to General Convention. Mr. Smith's record in Milwaukee has been most excellent and his parish has largely increased its contributions for general and diocesan purposes under his rectorship. It also maintains a local mission in the city. Churchmen in this city will greatly regret Mr. Smith's removal should he accept the call.

VARIOUS CLERICAL GATHERINGS.

THE CONVOCATION of the Northeast Deanery met in Trinity Church, Lawrenceville, Kan., Wednesday, January 12th. There was a celebration of the Holy Communion at 7:30 A. M., the Bishop being celebrant. Owing to a heavy rain, which made it impossible for people to be out of doors, there was no morning session. An afternoon session was held in the church. It was opened by the dean, the Rev. Irving E. Baxter. Dean Kaye delivered a very helpful address on "Teaching the Bible." The Rev. Dr. Krum of Ottawa read a most interesting paper on "The Higher Criticism, and Its Preëminent Value to the Study of the Bible," stating that not one of the fundamental principles of the faith has yet been destroyed. "Directly, the movement has contributed nothing of real value; indirectly, by sharpening and strengthening the defenses of the traditional faith, it had added a great deal." The Rev. Canon Pooley of Topeka read an instructive paper written by the Rev. Francis White of Atchison on "Systematic Study of and Giving to Missions." The treasurer of the Cathedral Chapter spoke of the need of more liberal, and more regular, contributions for diocesan missions.

THE EPIPHANY meeting of the Hartford, Conn., Archdeaconry was held in Trinity parish, Hartford, on January 20th. The Holy Communion was celebrated, the Rev. E. G. Reynolds preached the sermon, and Archdeacon Biddle was the celebrant. At the business meeting there were present twenty-seven clergymen and fourteen laymen, and twenty-seven parishes were represented. After reports made by the Archdeacon and the secretary there was a conference, opened by the Rev. W. J. Brewster: topic, "The Missionaary Apportionment: Have You Raised It? How Did You Do It? What is the Best Way?" After luncheon the session was resumed, and by request, Judge L. P. Waldo Marvin, the chairman of the diocesan committee of the Laymen's Missionary Movement, made an address, explaining the plan and hope of the movement.

THE WINTER meeting of the Ogdensburg Archdeaconry, diocese of Albany, was held in St. John's Church, Ogdensburg, January 18th and 19th. Archdeacon Larom presided. At the evening service, on Tuesday, Bishop Nelson made a very thoughtful and interesting address on "The Commission to the Ministry in the Church of God." After this service the clergy met in the rectory and listened to a very strong and impressive paper on "Fasting Communion," by the Rev. H. P. LeF. Grabau of Trinity Church, Plattsburgh. There was an early celebration on Wednesday morning. At the 10:30 service the Rev. Clarence Quinn, rector of St. Paul's Church, Waddington, preached the sermon.

THE PHILADELPHIA Clerical Brotherhood heard on January 17th a brilliant address on "The History of the Human Brain," by an eminent authority on the subject, Dr. E. A. Spitzka, Professor of Clinical Medicine in the Medico-Chirurgical College, Philadelphia. Dr. Spitzka outlined, in a clear and fascinating way, the present knowledge of the brain structure, and of the wonderful possibilities that lie within the range of medical discovery in the immediate future. He combated the theory of the Lombroso school that there is a distinctive type of criminal brain, and took an optimistic view of the larger triumphs that lie before a scientifically ordered education.

THE Seattle-Tacoma Clericus met at St. Paul's Church, Seattle, Wash., on Monday, January 10th. The paper of the occasion was read by Bishop Keator, his subject being "Church Music; Its Purpose and Its Abuse." After discussion of the paper the Clericus spent a social hour in welcoming the new rector of St. Mark's, the Rev. E. V. Shayler.

AT A MEETING of the Los Angeles Clericus, which includes the clergy of the suburban towns, on the 10th inst., a notable paper was read by the Rev. Charles F. Blaisdell, rector of Trinity Church, Redlands, on "The Church in Relation to Social Problems." Twenty-eight members were present. An animated discussion followed.

AT THE Clerical Brotherhood meeting this month, held in Immanuel parish, New Castle, Del., the Archdeacon read an excellent paper on "Divorce," which was discussed by all present. The February meeting will be held in St. John's, Wilmington, with a paper by the Rev. F. M. Kirkus on the Preamble to the Constitution.

SOME FORTY clergymen availed themselves of the hospitality of the Rev. G. C. Carter of St. Andrew's parish, Washington, on January

18th, it being the monthly "Clericus." After lunch came a paper on the "Work of Examining Chaplains and the Results."

DEATH OF REV. CHARLES E. PHELPS.

THE REV. CHARLES EDWARD PHELPS, priest and *rector emeritus* of St. John the Evangelist's Church, New Brunswick, N. J., died on Wednesday, January 19th, at his home, "Cherry Lawn," in the 87th year of his age. The funeral was held from the church on Saturday morning, January 22d, after which interment was made in Trinity cemetery, New York City. Mr. Phelps was rector of St. John's for twenty-seven years. He was graduated from Trinity College in 1842; B.A. 1845; M.A. 1848; was graduated from the General Theological Seminary in 1845; made deacon the same year; was ordered priest by Bishop DeLancey in 1847, and had several charges in western and northern New York. After a rectorate of ten years at All Angels' Church, New York, he went to New Brunswick in 1868. Two sons survive him: Charles E. D. Phelps of New Brunswick, and the Rev. Arthur S. Phelps, rector of St. Paul's Church, Bound Brook, N. J.

PHILLIPS BROOKS MEMORIAL UNVEILED.

THE MEMORIAL to Phillips Brooks, Bishop, priest, and philanthropist, was unveiled on the grounds of Trinity Church, Boston, on Saturday afternoon, January 22d, the day before the seventeenth anniversary of his death. A large congregation assembled in the church to do honor to his memory, and sitting in the chancel were not only the clergymen of the Church but ministers of the denominations, including Unitarians, Congregationalists, Baptists, Methodists, Presbyterians, and Swedenborgians. Bishop Lawrence conducted the service, if anyone may be said to have performed that office, for the programme of exercises consisted simply of hymns, prayers arranged especially for the occasion by the Bishop; the presentation of the memorial by the citizens' committee through Major Henry L. Higginson, who occupied the pulpit while he read his address; and the acceptance of the gift by the Rev. Dr. Mann for the Corporation of Trinity Church. Major Higginson paid a finely discriminating tribute to Phillips Brooks, whom he had known as a boy and whose friendship with the preacher covered a number of years. The gift was received by Dr. Mann. When the church exercises were finished the committee and invited guests passed out into the grounds of the edifice, where Dr. Robert Amory of the Trinity Corporation gave the signal and the memorial was disclosed to view.

The memorial consists of two figures, Phillips Brooks and Christ. The Bishop stands in the foreground, with his left hand resting on a reading desk on which is an open book. The right hand is raised in benediction. Back to the left stands a hooded figure of Christ with His right hand resting on the left shoulder of the minister. Beside him and at the back of the central figure a tall cross rises. The bronze group is enclosed by a canopy of Tennessee granite. It is approached by a mosaic walk stretching from the sidewalk. The group is the work of the late Augustus St. Gaudens, and the canopy is from the design of the New York firm of McKim, White, & Mead.

A STEP TOWARD UNIFYING RELIGIOUS EDUCATION.

A NOTABLE step toward the unifying of religious education in the American Church was made at the meeting of the Joint Commission of the General Convention on Sunday School Instruction, which was held at the Church House, Philadelphia, on Wednesday, January 19th. A canon was drawn up, to be presented to the General Convention in October, substituting for the present Commission a permanent Board of Sunday School Instruction, to consist of the Presiding Bishop, seven other Bishops, seven priests, and seven laymen. This board is to act as a centre to bring together and aid all other agencies, diocesan and local, which have for their object the improvement of religious instruction.

The meeting of the Joint Diocesan Lesson Committee, which was held at the Church House on January 18th, was very fully attended. The committee worked all day on a new five-year graded course of lessons, in which Old Testament History, the Life of our Lord, the Church Catechism, Apostolic History, and the Doctrine and Discipline of the Church are included. The course is prepared to meet the demand for graded lessons which is increasingly made by the progressive schools of the Church everywhere.

EDUCATIONAL CAMPAIGN FOR CLERGY RELIEF.

UNDER THE inspiration of the Rev. Dr. McIlvaine, rector of Calvary Church, Pittsburgh, prominent laymen of the diocese held a meeting in the Chamber of Commerce Tuesday afternoon, January 18th, in order to form an organization to conduct an educational-campaign and increase contributions for the current work of pension and relief now being done by the General Clergy Relief Fund. The former mayor, George W. Guthrie, was elected president of the organization, and among the vice-presidents are the names of Charles S. Shoemaker, Reuben Miller, Judge Joseph Buffington, Herbert DuPuy, and John W. Reynolds; the secretary is Pierce C. Williams, and the Executive committee: A. P. Burgwin, N. P. Hyndman, H. H. Smith, Theodore Hopke, H. D. W. English, Thomas J. Danner, Turner W. Shacklett, Robert Garland, H. S. Paul, Henry S. Hayward, Jr., William T. Butz, J. J. Miller, C. L. Snowden, J. Stewart Brown, E. T. Dravo, William Richards, and Samuel MacClay. These names represent some of the most prominent business laymen of the Church in Pittsburgh and much is hoped from the organization. They propose to begin work first in their own diocese and multiply the organization among laymen throughout the other dioceses of the Church, and for this purpose have contracted for 50,000 copies of pamphlets and other matter which will be sent out as rapidly as possible.

The object of the proposed organization, as stated, is to ascertain more definitely the facts in regard to clerical relief and need and to get them before the Church; to induce all the churches to take an offering once a year to raise a fund, the interest of which is to be used to care for the clergy through the Church's national and legally incorporated society, the General Clergy Relief Fund; and to endeavor to make the ministry more attractive to young men, by securing a relief and pension fund that will show them that in later years the Church will not neglect them.

CHURCH TEMPERANCE SOCIETY.

AT THE ANNUAL meeting of the Church Temperance Society held last week in New York, Bishop Courtney, the chairman, said that it was encouraging to note the changed spirit in which temperance work is now being done. One no longer hears criticisms of the methods of the various temperance organizations, but there has come to be a feeling that each in its own way and by its own methods is helping the great cause for which all are laboring. It is helpful to remember this and to take up our work and go forward. The Rev. Dr. Van De Water told of the work accomplished by the society in its fight at Albany in behalf of high license. The Rev. William Sheafe Chase of Brooklyn told of the vigorous branch of the Woman's Auxiliary to the society, connected with his parish. Dr. Anstice told of the splendid work accomplished at Squirrel Inn on the Bowery, where during 1909, 90,643 persons had visited the free reading room, a daily average of 345, 4,280 books had been taken out; employment had been secured for many men, who had also been aided by gifts of clothing so that they might have a better chance of obtaining employment and of recovering their lost footing. The speaker dwelt on the generosity of Mrs. W. H. Bradford, the owner of Squirrel Inn, in giving the society the use of the building rent free for over thirteen years.

It was reported that Mr. Robert Graham, for twenty-seven years the general secretary of the society, and virtually its founder, had resigned his office and had been made general secretary *emeritus*.

Miss H. D. Fellowes presented the annual report of the Woman's Auxiliary, which was heard with great interest. The lunch wagons had served 354,037 ten-cent meals during the year, and had enabled the Auxiliary to carry on its free ice water fountains and other work.

Anniversary services were held at Trinity Church, New York, on Sunday afternoon, January 16th, and at Christ Church, Bedford Avenue, Brooklyn, in the evening; the Rev. H. P. Lyman-Wheaton, D.D., being the speaker.

NEW PARISH FOR PHILADELPHIA.

THE CONVOCATION of West Philadelphia met at St. Andrew's Church on Thursday, January 20th, and considered a proposition of great importance concerning the purchase of the property of the Westminster Presbyterian Church and the planting of a mission at Fifty-sixth Street and Woodland Avenue, a growing part of the city, remote from any parish church, and containing a considerable number of Church families. The matter was committed to a committee of three laymen, all practical real estate men, to examine the property and report.

PARISH HOUSE DEDICATED AT BOSTON.

BISHOP LAWRENCE and Archdeacon Babcock took part in the dedication of the new parish house of the Church of the Holy Spirit, Mattapan, Boston, a few evenings ago. Present also was a former rector of the parish, the Rev. George R. Hazard, and several of the ministers of the denominations in the neighborhood. The new building is of concrete exterior, and besides having all the facilities for housing the various societies and guilds it also contains a residence for the rector, the Rev. Alan McL. Taylor. The edifice is the gift of Mrs. Horatio Lamb, as a memorial to her mother, Mrs. Roach. The Roach family have been generous supporters of the parish ever since the stone church was erected a number of years ago.

OHIO'S PLAN FOR INCREASED MISSIONARY OFFERINGS.

THE DIOCESE of Ohio has been very busy of late, planning to increase the offerings for general missions. The plan being followed is one which it is hoped will go far this year towards raising the whole, or a large proportion, of the apportionment. The Bishop has appointed from the members of the Board of Missions a committee, known as "the Bishop's Committee on General Missions," whose duty it is to plan in every way possible for Ohio's fulfillment of her missionary obligations. This committee has accepted, for the diocese, three principles, upon which it proposes to found its work: The whole apportionment if possible; In every parish, a larger offering for general missions than was given last year;

At least one offering for general missions from every parish and mission in the diocese. The committee has reapportioned the diocesan apportionment to the various cures, and it has done this after the most painstaking consideration of each individual case. Each member of the committee has been made responsible for certain parishes and missions, and reports of this special work are called for at every meeting of the committee. The committee has also appointed eight district representatives, whose duty it is to coöperate with the committee, each in his own district. All but one of these district representatives are laymen. The reports from these men are very encouraging and the committee hopes for a very large increase in the offering this year.

IN AID OF NEGRO GIRLS.

THE EXCELLENT work being done for the elementary training of colored girls by St. Mary's School at Hoffman Hall, Nashville, Tenn., is admirably set forth in an appeal recently sent out by the Ven. A. M. Hildebrand, secretary of the school. It is trying to reach a class of girls who would otherwise have no opportunity for any self improvement. Nearly all the girls come from small villages and country places. Most of them are either fatherless or motherless, and with hardly an exception will sooner or later have to go out into the world to make a living. The aim is not only to train the hands of the pupils, but also to educate their minds and souls and make them useful to themselves, to their race, and to God. Funds are badly needed, as there are no endowments or fixed sources of income.

TO PRESERVE CHURCH RECORDS.

THE Church Historical Society is an organization recently formed in the diocese of Pennsylvania for the recovery and preservation of Church records, which in many cases are being lost or destroyed at an alarming rate. It is the intention not to confine it to that diocese, and any communicant of the Church is eligible for membership.

At the preliminary meeting, which was held at St. Martin's College, Philadelphia, on the evening of November 29th, a committee, of which Mr. John Thomson of the Philadelphia Free Library is chairman, was appointed to draw up a constitution and by-laws. A second meeting was held on January 7th, and the report of this committee was received. In the near future, a third meeting for permanent organization and the election of officers is to be held in the building of the Pennsylvania Historical Society.

BISHOP M'VICKAR ILL.

THE Rt. Rev. Dr. WILLIAM N. MCVICKAR, Bishop of Rhode Island, who is ill at the Hotel Belmont, New York City, was much improved on Saturday night, and will be able to leave his room soon.

ILLNESS OF DR. OBERLY.

THE Rev. HENRY H. OBERLY, D.D., for more than thirty years rector of Christ Church, Elizabeth, N. J., is a patient in a local hospital. Some days ago Dr. Oberly underwent an operation which was followed by complications, and a second operation became necessary. This was pronounced successful and a telegram of Monday night states he is now considered out of danger.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Lecture on John Wesley—Notes.

AT ST. PETER'S CHURCH, Albany, the Rev. Dr. W. H. van Allen, rector of the Church of the Advent, Boston, recently spoke eloquently upon "John Wesley and the Church of England," and with great sympathy for that great religious leader. In introducing the subject, Dr. van Allen spoke of his own visit to Epworth parish church and to the church at Southleigh, where the pulpit is inscribed recording that there John Wesley preached his first sermon. Dr. van Allen closed with a forceful appeal to Methodists to walk in the way set forth by their great leader and to ally themselves again with their great mother, the Anglican Church.

THE Rev. D. CHARLES WHITE of St. Mark's Church, Hoosick Falls, announced to his congregation on the 16th that sufficient money had been contributed to relieve the parish of all indebtedness.

THE Rev. Messrs. Newell of Glens Falls and Purdy of Warrensburgh have offered to keep up the services in the large field of the Chestertown associated missions until a missionary can be found for this important work.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Personal Mention.

THE VESTRY of St. John's Church, Helena, realizing the impaired health of their rector, the Rev. Charles H. Lockwood, D.D., who is now in his twenty-first year as rector of the parish, have given him a year's vacation, in which it is hoped that he will be largely restored to his former health. He will go at once to Los Angeles, Cal., where for the present, at least, his address will be 2255 West Twenty-fifth Street.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Lenten Services in the See City—Notes.

IT HAS BEEN ARRANGED by the Bishop and clergy in and around Atlanta, together with representatives of the laity, to continue this year the noon-day Lenten services down town. These are held particularly for those who cannot make it convenient to attend the Church's daily Lenten services.

A VESTED CHOIR of men and boys has been organized in Emmanuel Church, Athens, by the Rev. Troy Beatty. A parish house will be begun by this active parish.

DEACONESS HENRY will give a series of missionary addresses at the mission stations under the care of the Rev. Thomas Duck in the North Georgia mountains.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Missionary Services at Wilmington.

A UNITED missionary service for the parishes of Delaware under the auspices of the Third Department council was held recently in Trinity Church, Wilmington, the rector, the Rev. F. M. Kirkus, being diocesan representative for this department. The Bishop spoke some words of welcome and introduced the speakers. The Rev. Mr. Garland, department secretary, outlined the resources of the department, and urged the diocese to a full recognition of its duty. The Rev. Dr. F. L. H. Pott described the opportunity for, and needs of, the educational work in China, appealing for help for St. John's, Shanghai. The Bishop of Wyoming told of the secular work of his district, now attracting so many, and of the spiritual needs. The diocesan clergymen present were the Rev. Messrs. Donaghay, Gateson, Grantham, Holmead, Phelps, and Rigg from outside of Wilmington, and Archdeacon Hall, and Rev. Messrs. Hammond, Kirkus, Insley, and Laird.—THE CHILDREN'S united missionary service was held in Trinity Church, Wilmington, on the first Sunday after the Epiphany, with a good attendance from seven Sunday schools. The Rev. Drs. Correll of Japan and H. L. Duhring of Philadelphia made earnest addresses.

THE BUILDING FUND for the new parish house and rectory of Trinity Church, Wilmington, now amounts to nearly $30,000, and the buildings are assured.

IOWA.

T. N. MORRISON, D.D., Bishop.

Recent Clerical Changes.

A NUMBER of clerical changes have recently taken place in the diocese. The Rev. W. T. Jackson, Ph.D., has resigned Trinity parish, Emmetsburg to accept St. Michael's, Mt. Pleasant; Dr. Jackson is president of the Standing Committee and is beloved by the whole diocese. The Rev. John S. Cole, for several years rector of St. Andrew's parish, Waverly, has resigned to accept work in the diocese of Spokane; Mr. Cole has done splendid work in Waverly, where he is highly esteemed by both Church and towns people. The Rev. Henry L. A. Fick, lately in charge of St. John's Mission, Eagle Grove, has been transferred to St. James' parish, Independence, where he will reside until May first. The Rev. Seth M. Wilcox has resigned Grace Church, Boone, and has entered upon his work at St. George's, Le Mars; Mr. Wilcox has been ten years at Boone, where he has worked with zeal and earnestness. The Rev. A. S. Hoch has resigned Grace Church parish, Albia, and has accepted St. Paul's parish, Harlan, to succeed the late Rev. S. R. J. Hoyt. The Rev. R. C. McIlwain, D.D., rector of St. John's Church, Keokuk, has been granted a six months' leave of absence, during which he expects to be operated upon for a cataract of the eye and spend a few months in recuperation and what is hoped will be restoration to his normal health. Dr. McIlwain has been for nearly forty years rector of St. John's Church and has applied himself assiduously to his duties, seldom taking a vacation. During his enforced absence the parish will be supplied by neighboring clergy, and the services will be conducted under the auspices of the Brotherhood of St. Andrew.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Sunday School and Laymen's League Meetings in Louisville—Death of Mrs. E. S. Dallam—G. F. S. Council.

A MASS MEETING was held on Sunday afternoon, January 7th, in the interests of Sunday school work at St. Andrew's Church, Louisville, which was well attended by the officers, teachers, pupils, and others interested in the various city schools. Bishop Woodcock made an address of welcome and introduced the Rev. William Walter Smith, M.D., who made an address covering the main points which are taken up in detail in his course of lectures being held during the week in the Cathedral Sunday school room and elsewhere throughout the diocese in connection with the Sunday school Institute.

THE JANUARY meeting of the Laymen's League was held in the Cathedral Sunday school room Thursday evening, January 13th, the newly elected officers (Charles B. Castner, president and Benjamin P. Gray, secretary, both of the Cathedral congregation) beginning their term of office. Encouraging reports were made from all branches of the league, the main interest being centered in the report of M. Carey Peter, chairman of the committee for the arrangement of the noon-day services for men during Lent. These services are to be held as usual daily during Lent until Holy Week in the Board of Trade Building, Bishop Woodcock to take the addresses during the first and last weeks, the special visiting speakers including the Rev. Edmund Duckworth,

rector of St. James Memorial Church, St. Louis; the Rev. S. S. Marquis, D.D., rector of St. Paul's Church, Detroit; the Rev. W. F. Faber, D.D., rector of St. John's Church, Detroit, and the Rev. Walter C. Whitaker, rector of St. John's Church, Knoxville, Tenn.

ST. PAUL'S PARISH, Henderson, has lost one of its oldest members in the death of Mrs. Elizabeth Soaper Dallam, widow of L. C. Dallam, which occurred at her home in Henderson on Monday, January 10th. Mrs. Dallam was 74 years of age and had been an invalid for some time. The funeral services were held in Henderson on Wednesday, January 12th, the Rev. C. L. Biggs, rector of St. Paul's, officiating.

THE REGULAR quarterly meeting of the G. F. S. Diocesan Council was held on Saturday afternoon, January 15th, at the Episcopal residence. The treasurer's report showed the largest balance in the treasury ever noted since the organization of this society in Kentucky. Encouraging reports were received from the various parish branches, all being in excellent condition. It was decided not to undertake separate G. F. S. Lenten work, but that the branches should, as in former years, unite with the Woman's Auxiliary in their combined work for missions, and a number of those present made pledges of articles for the united Lenten box, which will be sent to several of the mission stations in Alaska.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Notable Service at Brooklyn Church — Death of John L. Gardiner.

UNDER the auspices of the Men's Guild of the Church of the Redeemer, Fourth avenue, Brooklyn, on January 2d, a service was held which was remarkable in that three Bishops were present and participated, one of them being Bishop Raphael of the Syrian Eastern Church. The sermon was delivered by the Bishop of Salina, and at its conclusion the rector, the Rev. Dr. T. J. Lacey, introduced the Rt. Rev. N. S. Thomas, Bishop of Wyoming, who gave the salutation for the new year. The Rev. Dr. Lacey recently completed his seventh year as rector of the parish.

JOHN LYON GARDINER, of Gardiner's Island, near the eastern end of Long Island, died at the home of his brother, in Easthampton, L. I. on Friday, January 21st, aged 69 years. The funeral was held on Monday January 24th. Mr. Gardiner was a lineal descendant of Lord Lion Gardiner, the first settler on the island which bears his name. It was held through generations of unbroken descent as an entailed and independent barony until its annexation to the state of New York in March, 1788.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Sunday Evening Meetings at Ford Hall, Boston — Diocesan Missions Conference —Other News.

BISHOP LAWRENCE addresses a gathering in Ford Hall, Boston, on January 9th on the subject "Has the Church Failed?" The Sunday evening meetings at Ford Hall are especially interesting because the audiences are made up, for the most part, of non-church-going people and during the winter representative men are asked to make addresses, the speakers not being confined to the ministerial ranks.

THE ANNUAL Massachusetts diocesan conference on missions in the Sunday school was held at Trinity chapel, Boston, on the evening of January 17th. Bishop Lawrence was present, and in his address he said that a congregation should take a more active part in the services of the church, that they should enter more heartily into the singing of the hymns, and they should rise promptly at the first verse. The Rev. Frederick W. Fitts of Roxbury, chairman of the diocesan missions committee of the Board of Education presided, and the other speakers included Miss Lucy C. Sturgis, the Rev. William E. Gardner and the Rev. Dr. James DeWolf Perry of New Haven, Conn. Eighty-one parishes were represented at the session.

UNDER THE rectorship of the Rev. Dr. Rousmaniere, St. Paul's Church, Boston, is taking on a new lease of life. Special preachers are making the brief addresses at the noonday services, among them being the Rev. John McGaw Foster, the Rev. Thomas S. Cline, and Father Sill, O.H.C.

ONE OF THE largest classes in the history of St. Martin's Church, New Bedford (the Rev. Francis B. Boyer, rector) was confirmed by Bishop Lawrence on the evening of January 16th, the number being fifty-two, equally divided between the two sexes. Under Mr. Boyer's ministry the parish is showing splendid results. The Rev. Dr. van Allen of the Church of the Advent went to New Bedford on January 19th and addressed the united Girls' Friendly Societies of that city.

BISHOP HALL of Vermont will be the special guest of the Massachusetts Clerical Association at its monthly meeting to be held at St. Paul's parish rooms, Boston, on February 7th.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Personal.

THE REV. PAUL FAUDE, the new rector of St. Joseph's Church, Detroit, has assumed his duties, officiating on Septuagesima Sunday both morning and evening. A reception for Mr. and Mrs. Faude has been arranged for Wednesday evening January 26th, at the residence of one of the parishioners.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Improvements to St. Paul's Church, Concord.

THE CONGREGATION of St. Paul's Church, Concord (the Rev. W. Stanley Emery, vicar), recently began to worship in the church after several months' use of the Memorial parish house during an extensive renovation of the interior of the church. This renovation and adornment was done in accordance with the provisions of the will of Mrs. Daniel C. Roberts, recently deceased, and in fulfilment of plans matured some time since by the late Rev. Dr. Daniel C.

How they shone—those old folks—
at a function or reception—
But oh! what they missed
in their lack of all
conception of a food so good as

Uneeda Biscuit

The Soda Cracker that makes
our days the best of days

NATIONAL BISCUIT COMPANY

Roberts, for thirty years vicar of St. Paul's, who died but a few months before Mrs. Roberts. The walls are all retinted and the pews and pillars have been stained to harmonize with the rich carved oak of the rood screen and chancel panelling and furniture. A hard wood floor has been put in, the rood screen completed, and panelling and sedilia have enriched the sanctuary. The east window has been removed and in its place a handsome green dossal has been placed, improving the light in the chancel. The walls and ceiling of the apse have been done over in a way to brighten the chancel and the whole church has been profusely lighted with electricity. Coincident with these improvements the church is to be kept open every day and the daily service is to be said.

THE BISHOP and Mrs. Niles have gone to South Framingham, Mass., where the Bishop is to have three weeks' treatment for facial neuralgia, with which he has suffered greatly for two or three years. The Bishop Coadjutor has gone for a two weeks' trip, including visits in Philadelphia and Delaware.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Winston Church Nearly Completed.

THE NEW stone church at Winston is nearly completed and it is expected to hold the first service, Holy Communion, in it on the first Sunday in February.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Hospital to Be Reopened — Sandusky Parishes Confer.

GOOD SAMARITAN HOSPITAL, Sandusky, which has been closed since 1893, will be reopened as a general hospital on March 1st. This hospital has ranked as a Church institution, having been erected through the generosity of the late C. C. Keech, a vestryman of Calvary parish, who had at an earlier period been connected with Grace parish. After being in operation for a number of years it was found expedient to close its doors because the income from endowment was insufficient to maintain the institution, and the revenues from other sources were too meager. For a few years previous to the closing it was used by the United States Government as a Marine hospital. The institution will be equipped throughout with strictly modern scientific and sanitary appliances that will place it on a par with the best institutions of its class.

ON THE evening of January 17th the rectors, wardens, and vestrymen of Grace and Calvary parishes, Sandusky, held a joint conference at the Sloane House to discuss matters of common interest. Plans were formulated for combining certain of the Lenten services and for conducting choral services in both churches. Steps were also taken looking to the organization of a Church club. Grace Church vestrymen were the hosts at an informal banquet.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Resume of Diocesan Activities.

IT IS A MATTER of congratulation to Churchmen in the diocese of Oregon that the diocese ranks second in the United States, according to the *Living Church Annual*, in the per cent of gain in the number of communicants. It is also a matter of congratulation that the diocese stands as having paid its apportionment to general missions, and raised more for diocesan missions than ever before.

Every parish and mission in the diocese (except possibly two) where it is possible to support clergy have been filled. Several missions numbered among the "silent churches" have been opened and are having more or less regular services. The Bishop is looking for two real live missionaries to form the nucleus of two more Associate Missions: one at McMinnville in Yamhill county and another at Astoria in Clatsop county. The missions in southern Oregon, under the Rev. F. B. Bartlett and the Rev. Samuel Dorrance, with headquarters at Grant's Pass, are growing fast. Miss C. P. Sheffield, a United Offering worker, of the Woman's Auxiliary, who has done such good work in the diocese for the last three years, is now working in the Coos Bay district, under Archdeacon Horsfall. Archdeacon Chambers is kept busy visiting the weaker missions and encouraging the members, and also in looking after the Church fabric.

IN THE MATTER of improvements to church property in the diocese during the year, Trinity Church, Portland, has completed a rectory at a cost of about $8,000, and Mr. Morrison and his family are now located next to the church. St. Mark's church, Portland, was moved during the year and is now located in a much better place for active work. All Saints' church was also moved to a better locality and organized into a parish. St. George's congregation, Roseburg, rebuilt their church and purchased a parish house; the Rev. Charles Wilson Baker and family are now located at this point and the prospects are bright. St. Luke's, Grant's Pass, and Trinity, Ashland, have each repaired their church buildings, and at the latter place the rectory has been made into a parish house and home for the missionary. The old church at Medford has been moved from the lot, and the foundation begun for a new edifice to cost $12,000. Arshdeacon Chambers has the building operations in hand, and up to date has raised in subscriptions toward the building $8,580. The Rev. Wm. Lucas is now the missionary in charge.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coad.

Divinity School Meeting and Banquet—To Gather in Church Wanderers — Many Other Items of Church News.

AT THE annual meeting of the Overseers of the Philadelphia Divinity School, held on Tuesday afternoon, January 18th, Wm. S. Harvey was elected a member of the board to succeed the late Mahlon N. Kline. On Wednesday evening, January 19th, the midwinter banquet of the alumni of the school was held at the Y. M. C. A. restaurant. The topic for discussion was the supply of candidates for holy orders, on which the invited speakers were the Rev. Chas. L. Slattery, D.D., of Springfield, Mass., the Rev. Arthur Rogers, D.D., of Westchester, Pa., and the Rev. Carl E. Grammer, D.D., of St. Stephen's Church, Philadelphia. Among the points brought out were the responsibility of parents to foster vocations of their sons, and the duty of churches in the neighborhood of our colleges and universities to provide for the spiritual needs of students

THE RECTOR of St. James' Church, Philadelphia, the Rev. W. C. Richardson, D.D., is making a courageous effort to meet the difficulty which is felt by all the larger parishes of the numbers of people who remove into the suburbs, miles from the parish church, but still allow their names to remain on the books, though they neither attend the services nor take any part in the work and support of the parish. Dr. Richardson has sent to the clergy of the parishes in which such outlying parishioners reside a letter in which he says: "It is so important that they have spiritual care, and it is so difficult to reach them at this distance, that I have decided to ask the rectors in the neighborhood of such people if they will not, in the interest of the common work of the ministry, endeavor to draw them into their own churches. If this can be done so that these people will understand that we are

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(67)

together working for their deepest interests, a great waste will be avoided."

ON TUESDAY of last week two of the churches in Philadelphia were endangered by serious fires at adjacent properties. At St. John's Church, Elkhart Street, all movable articles were carried out, but the firemen succeeded in preventing the destruction of the church. At old St. Paul's, Third Street, the firemen were equally successful and were rewarded by the Rev. Dr. Duhring and his clerical and lay assistants by being furnished with hot coffee and sandwiches. A sad feature of the latter fire was the loss of six lives and a large number fatally hurt.

ARRANGEMENTS are completed for holding noon-day Lenten services under the auspices of the Local Assembly of the B. S. A. again as last year at the Garrick Theatre and old St. Paul's, Philadelphia. Among the list of speakers are the names of Bishops Talbot, Jaggar, Woodcock, and Kinsman. Rev. Father Huntingdon is also on the list. Similar services also will be held under the same auspices at old Christ Church and St. Stephen's Church.

THE QUARTERLY meeting of the Bishop White Prayer Book Society was held at the Church House Thursday afternoon, January 20th. Bishop Whitaker presided and the secretary, the Rev. Thomas J. Garland, reported that 2,159 Prayer Books and 1,364 Hymnals in English and a quantity of Prayer Books in Italian had been distributed in twenty-one dioceses during the past three months.

DEACONESS SANFORD, the head of the Church Training and Deaconess' House, has the honor of being the only woman in this country who has received the degree of S.T.D. from the University of Oxford in England, that title having been conferred upon her a few weeks since.

ON WEDNESDAY, January 19th, a solemn requiem was celebrated at St. Clement's Church, Philadelphia, for the repose of the souls of departed priests belonging to the Confraternity of the Blessed Sacrament. The Rev. Charles S. Hutchinson, rector of the church, was the celebrant.

A SERIES of important conferences dealing with the physical, mental, social, and spiritual life of the boy are being held in Philadelphia for Brotherhood men on Saturday evenings during January and February, at the Y. M. C. A. building.

ADVICES received last week from the Bishop Coadjutor state that at present he is spending some time in Egypt and slowly recovering health and strength. The Bishop's wife and daughters accompany him.

BEGINNING with Septuagesima Sunday, and lasting one week, a mission has been in progress at the Church of the Incarnation, Philadelphia. The missioner is the Rev. Dr. Tomkins.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

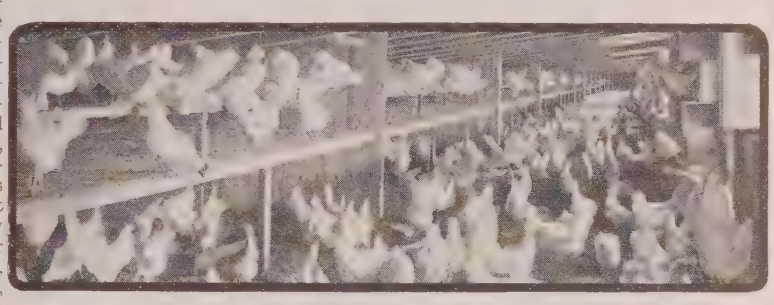
New Church Opened at Rushville.

CHRIST CHURCH, Rushville, was opened for services for the first time on the Second Sunday after Epiphany, by the Bishop of the diocese. The structure is of modified Mission style, presenting a handsome appearance from without, and being especially dignified and devotional within. The principal contribution to the cost of the building was made by Miss E. V. Scripps, the final payment being met by a generous gift from the American Church Building Fund Commission. Chapel chairs are used instead of pews, and the appointments of the altar are all that can be desired. The new church will be consecrated as soon as the Bishop can arrange to give Rushville a visitation.

Read how two egg-raisers made $12,000 a year

TO men and women who want to make money at home, one of the most intensely interesting of recent books is the CORNING EGG-BOOK, which tells how the Cornings, on a patch of ground at Bound Brook, N. J., have in four years built up an egg-raising plant that earns a clear profit of over $12,000 a year. When they took up egg-raising, both were in poor health, and had no experience. Capital? Well, they began with one little pen of *thirty hens!* Now they have a large and valuable plant, and their 1953 hens averaged a profit last year of $6.41 EACH.

The CORNING EGG-BOOK is valuable especially because it shows how ordinary, every-day people, without large capital or special training, but with "gumption" and industry can make money in a business that can be carried on *anywhere.* Egg-raising is much simpler than poultry-raising. The hard work of killing, dressing, and marketing fowls is left out. The rest can be done by men in poor health, women, school-boys, girls, and others not qualified for regular business. Corning Methods have proved successful on both a small and a large scale. For fresh eggs there is a ready market everywhere. They are better food than meat, easier to cook, keep fresh longer, and make a far greater variety of dishes. You can sell one dozen or one thousand dozen a week, and for READY MONEY; and if you only learn the Cornings' great secret of raising a regular supply for customers IN WINTER, you, too, can get 65 cents a dozen, as they do.



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SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Funeral of Rev. E. R. Meyer.

THE FUNERAL of the Rev. Ernest R. Meyer, whose death was chronicled in these columns last week, took place at St. Stephen's Church, Winton Place, of which he had been rector, on Tuesday, January 18th. The Bishop of the diocese and the Very Rev. Paul Matthews, Dean of the Cathedral, officiated. The Rev. Messrs. William H. Poole, Maxwell B. Long, J. Benjamin Myers, George C. Dickenson, James Cosbey and Lester L. Riley acted as pall-bearers. Every clergyman in the city who could possibly attend did so as a mark of respect to the memory of a young man who sacrificed much in his struggle against adverse circumstances to prepare himself for the sacred ministry. His former parish at Gallipolis, Ohio, was represented by a floral offering.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

News Notes from the Nation's Capital.

OWING TO the inclement weather on Tuesday, January 18th, the meeting of the Washington Sunday School Institute was not so well attended as usual, although something like 100 people were present to hear the interesting lecture on Missions in Alaska. Miss Young gave a thrilling account of Bishop Rowe's work, its difficulties and its perils. The Rev. F. B. Howden next addressed the Institute on "When to Begin and How to Use the Bible and Prayer Book in Classes."—JANUARY 16th was Sunday School Rally Day. At Epiphany Church, the Rev. Patrick Murphy preached at 4 P. M.; at St. Mark's the Rev. Canon Austin preached at the same hour, and at Grace Church, Georgetown, the Rev. R. K. Massie, D.D., preached at 9:30 A. M.

THE BOARD OF GOVERNORS of the Episcopal Eye, Ear, and Throat Hospital at its regular meeting Monday, January 17th, took appropriate action expressive of profound appreciation of the splendid gift tendered by the Misses James, whose offer to build an annex, as recorded in these columns last week, was gratefully accepted. As the preliminary step the medical staff was directed to submit a general scheme of arrangement with special features and to report them to a special meeting to be called next week.

THE DIOCESAN Board of Managers has by special committee apportioned to the several parishes and congregations the raising of the sum of $11,500 for general missions, as follows: To the Archdeaconry of Washington, $9,915.42; to the Archdeaconry of Montgomery and Prince George, $1,237.74; to the Archdeaconry of Charles and St. Mary's, $371.35.

MID-DAY Lenten services will again be held this year at the Church of the Epiphany Washington, under the auspices of the Brotherhood of St. Andrew. The services will begin promptly at 12:25 o'clock sharp, and will be held each week day, except Saturday, from February 14th to March 18th inclusive.

THE MID-WINTER meeting of the Washington Assembly of the Brotherhood of St. Andrew was held January 17th. The annual report of President Dent shows that the Brotherhood has twenty-five chapters in the diocese, with a total membership of 363.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

North Adams Rector En Route to Palestine.

THE Rev. JOHN C. TEBBETTS, rector of St. John's Church, North Adams, has started on a four months' trip to the Holy Land. Mr. Tebbetts is reported to be in poor health, and it is hoped he may find much benefit from his journey.

THE SUNDAY SCHOOL Commission of the diocese publishes, from time to time a "Sunday School Bulletin," the object of which is to keep the Commission in touch with the schools, and the schools with each other. The publication is well gotten up and admirably answers its purpose. The secretary of the commission is the Rev. George H. Thomas of Fitchburg.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Several Items of Diocesan News.

TWO PARISHES of the diocese introduced vested choirs during the Christmas season: Christ Church, Charlevoix, and Emmanuel Church, Hastings. At the latter parish a branch of the Girls' Friendly Society has been organized with about forty charter members.

AT ST. JOHN'S CHURCH, Ionia, the girls of the parish have presented a handsome brass processional cross for choir uses. In addition to his work there the Rev. Dr. Wilkinson has recently opened a mission at Lowell, a few miles distant, and holds a regular weekly service with gratifying promises of Churchly growth.

PLANS ARE actively under way to celebrate the fortieth anniversary of the founding of St. Paul's Church, Grand Rapids. Special services will commemorate this event on Sunday, February 6th, at which time the congregation will make a thank offering for improvement of the parish property. Several social gatherings of the parishioners will also mark this festival work in parish history.

A PRE-LENTEN gathering of the clergy of the diocese is to be held at the Pro-Cathedral on the Feast of the Purification, when devotional services will be held and a series of meditations will be given by Bishop McCormick.

THE PEOPLE of Grand Ledge, where a mission was organized about a year ago, are considering the project of erecting a church this coming summer, and with encouragement from the Bishop it is highly probable that this result will be consummated. The

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devoted band of workers have built up a good congregation, services being held by Mr. J. F. Bishop, who acts as lay-reader.

THE PARISH HOUSE fund of Grace Church, Grand Rapids, is nearing the full amount asked for, $25,000 and instead of erecting only a portion of the structure, as was planned, it is now determined to build the parish hall in full.

ONE OF THE most successful Sunday school rallies for the Second Sunday after Epiphany in Grand Rapids Church life was held this year in the Pro-Cathedral. A large number of children were in attendance and an enthusiastic missionary service was held, the speakers being the Rev. F. H. Stevens of the Church of the Good Shepherd and Dean Peters.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Reception Given Rev. and Mrs. G. G. Merrill — Bishop Rowe to Visit Buffalo.

A RECEPTION in honor of the Rev. and Mrs. G. G. Merrill was recently held in St. Mary's parish house, Buffalo. The Bishop and Mrs. Walker were present and received with the rector and Mrs. Merrill and the vestrymen and their wives. Hundreds of parishioners attended. Bishop Walker attended the morning service the following Sunday and expressed his satisfaction at this gracious act on the part of this parish, which has always been devoted and loyal to its rectors.

THE Rev. G. G. MERRILL invited the clergy of Buffalo to an informal supper January 20th, to announce and make arrangements for the approaching visit of Bishop Rowe of Alaska to the city to address a meeting of the Buffalo section of the Woman's Auxiliary, a men's mass meeting, a Sunday school mass meeting, and to speak at services in Trinity and St. Mary's parishes, January 30-31st.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Twelve Years Rector of Corpus Christi Church.

THE RECTOR of the Church of the Good Shepherd, Corpus Christi, the Rev. A. J. Holworthy, celebrated his twelfth year of connection with the parish on the Second Sunday after the Epiphany, the Bishop preaching the sermon. The following day the rector accompanied the Bishop to St. Peter's mission, Rockport, now taking on new life under the leadership of the Rev. Mr. Carver, who has recently come into the Church from the Presbyterians, having had over twenty years' experience as a missionary in Brazil. There is a vigorous chapter of the Knights of St. Paul in connection with the Corpus Christi church, which recently held its annual meeting and banquet. It has proved to be a valuable auxiliary to the parochial work.

CANADA.

Church Activities of a Week in the Dominion.

Diocese of Niagara.

GREAT SYMPATHY was felt for Canon Abbott of Christ Church Cathedral, Hamilton, in the death of his mother, Mrs. Etta Abbott, which took place January 14th, at her residence in Hamilton. She was taken ill just after saying good-bye to her son, who left to accept the invitation to preach at Trinity Church, Chicago, and died the following morning.—BISHOP DUMOULIN was unable to be present through illness in St. Thomas' Church, Hamilton, on the second Sunday in the year, when the memorial reredos to the late Canon Curran was dedicated.

Diocese of Montreal.

THE RECTOR of the Church of the Advent, Montreal, the Rev. A. J. Doull, has resigned his charge, having accepted a position in British Columbia. He has been appointed Dean of the diocese and rector of Christ Church, Victoria, and leaves for his new home in the beginning of April. Bishop Farthing announced Mr. Doull's resignation at the executive meeting of the Synod, January 17th, and gave expression to the regret which would be felt in the parish and diocese at his departure. The retiring rector has held the parish of the Church of the Advent for the last nine years, succeeding Canon Kittson, who became rector of the Cathedral, Ottawa. The Rev. A. J. Doull was graduated from Oriel College, Oxford. He is a native of Halifax, Nova Scotia, but was educated in Scotland and England.

Diocese of Toronto.

THE BANQUET held in Toronto under the auspices of the Anglican Laymen's Missionary Movement was a great success, a larger number than was expected being present. It was held January 13th. Bishop Sweeny and Bishop Reeve were present and a number of the clergy.—A MEETING was held at Port Hope, January 10th, to arrange for the Sun-

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day School Convention and Training School for teachers to be held next summer. A large number of the clergy and laity of the eastern part of the diocese were present. The convention is to be held at Peterborough from June 6th to 9th. The programme contains a very large list of subjects to be discussed.—MUCH SORROW is felt at the death, on January 15th, of Mrs. Pearson, wife of the rector of Holy Trinity Church, Toronto. For over thirty years she took an active part in the work and the charities of the parish and was much beloved.

Diocese of Ontario.

BISHOP FARTHING of Montreal preached in St. George's Cathedral, Kingston, January 9th, and was heard with great pleasure by his old congregation. He was rector of St. George's when elected Bishop of Montreal.—A VERY LARGE meeting of the Anglican branch of the Laymen's Missionary Movement was held in St. George's Hall on the 10th, Bishop Mills presiding.

Diocese of Kootenay.

THE VESTRY meetings are being held in January this year, instead of at Easter, in accordance with a resolution passed by the diocesan Synod. A very satisfactory report was given at the first anual meeting of the new parish of Kokanee, on January 9th. The reports of all the parish activities of St. Saviour's Church, Nelson, were also very encouraging; the revived chapter of St. Andrew's Brotherhood has done good work during the year.

Diocese of Keewatin.

THE PARSONAGE of St. Luke's Church, Dryden, is to be finished by the spring.—THE CHOIR of St. Alban's pro-Cathedral, at Kenoza, was vested for the first time on the first Sunday in the year.

Diocese of Rupert's Land.

A VERY successful service was held in St. Luke's Church, Emerson, in connection with the Laymen's Missionary Movement, January 9th. A special service of intercession had been held in St. Luke's Church the previous week.—THE NEXT meeting of the Winnipeg Sunday School Association will be held in Christ Church schoolroom, Winnipeg, February 10th. The subject of the devotional life of the teacher and of the child will be taken up.

SOUTHWEST MISSIONARY COUNCIL AT OKLAHOMA CITY.

[Continued from page 414.]

sub-subject of "Prayer for Missions"; Dr. Ritchey of Kansas City that of "The Study of Missions"; and Dean Kaye of Topeka that of "Giving for Missions." The Bishop of Arkansas concluded with a paper on "The Foundation of the Missionary Spirit."

In the evening was held the closing service, addresses being given by Dean Barr of New Orleans, on "The Debt of Civilization to the Missionary Enterprise"; by the Rev. E. H. Eckel of St. Joseph, Mo., on "The Life of Christ the Dynamic of Missions"; and by the Rev. H. P. Silver, department secretary, on "The World for Christ." The offerings were devoted to general missions.

The venerable Presiding Bishop delivered the farewell address. In a sympathetic way he touched on the good results of this great council, and gave the parting injunction to his brethren, "to live; to let live; and to help live." There was hardly a dry eye in the large congregation when the honored and beloved Bishop said "Good-bye" and gave them his apostolic benediction.

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A GREAT CELEBRATION

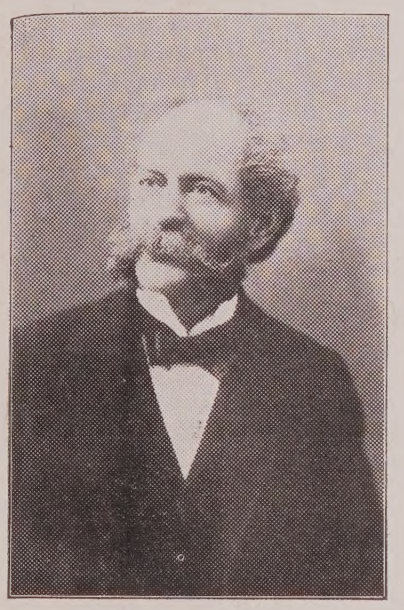
Fortieth Anniversary of H. J. Heinz Company Commemorated by a Banquet to Nearly 2000 Guests

PROMINENT BUSINESS MEN PRESENT

Special Dispatch to The North American.

PITTSBURGH, Dec. 19.

The fortieth anniversary of the founding of the business of H. J. Heinz Company, the largest food establishment of its kind in the world, was celebrated last night at the company's main plant, in this city, by a banquet to nearly 2,000 employees and specially invited guests, among whom were many men prominent in the commercial circles of this and other cities, as well as representatives of the company from all parts of the country and some from Europe.



MR. H. J. HEINZ

A significant feature of this celebration is to be observed in the fact that this banquet, one of the largest ever given, commemorating the founding of a business which was started in 1869 in two small rooms of a little dwelling house, was held in one room at the company's home establishment, large enough to comfortably seat and entertain so large an assembly. The great hall, a veritable bower of roses, orchids, and other choice blooms, was appropriately decorated with flags and colors and emblems worked in electric lights on designs intimately connected with the development of the business. From behind a great bank of palms an orchestra discoursed a program of popular and semi-classic numbers during the course of the banquet.

The speakers' table, on a raised dais at one end of the hall, occupied a commanding position, from which point every word spoken was perfectly audible. At this table were seated the guest of honor, Mr. H. J. Heinz; the directors and officials of the company, and the specially invited guests, all of whom were men of high standing in the respective walks of life, commercial and professional. There was no set programme of speech making. The addresses were all of an impromptu character, such as were particularly calculated to make the occasion exactly what it was intended to be—the enthusiastic reunion and celebration of a great business family.

The only carefully planned event of the evening was the presentation of a massive silver and gold loving cup, made to Mr. Heinz, by a committee composed of the five oldest employes of the house in their respective departments, the spokesman of whom, at an auspicious moment, rose in his place and in a few well chosen words delivered the cup to Mr. Heinz on behalf of all the employes of the company, as a memorial of the occasion and a token of their esteem. Mr. Heinz, to whom the gift came as a complete surprise, was greatly affected by the sentiment represented in this unanimous offering, and accepted it in the most felicitous manner, even though he found it difficult to express his feelings under the circumstances. This presentation was the climax of the evening's enthusiasm, and was followed by prolonged applause. Aside from the sentiment value of the gift, the cup is one of particular intrinsic worth and artistic merit. Standing thirty inches high, with a weight of over twenty pounds, troy, and embodying some of the finest decorative efforts of the modern gold and silversmiths' craft, it is indeed a magnificent tribute.

Back of this banquet to 2,000 people, which was intended to epitomize the achievements of forty years' growth, there in a business history, which, by virtue of the peculiarly close connection and influence it has had in the furtherance of the pure food movement in this country, is of more than passing interest.

When Mr. H. J. Heinz commenced the manufacture of food products in 1869 on the lower floor of a little two-story brick building, at Sharpsburg, Pa., his entire working force consisted of two women, and all the raw materials used were grown in a little garden, containing less than an acre, which adjoined the house. Today the Heinz's main plant at Pittsburg is the largest establishment of its kind, covering 160 city lots, and including within its borders twenty-five massive brick buildings, with a floor space of over twenty acres.

How fit was the principle of quality upon which the business of H. J. Heinz Company started forty years ago; how strong was the founder's perseverance in developing it, are matters which to-day find their proof and justification in an industry that annually uses the product of over 30,000 acres of land; employs over 4,000 hands in the manufacture and distribution of its products; has eleven branch factories located in the United States, one in Canada, one in England and one in Spain, and distributes its product through its own branch warehouses and agencies located in all the principal cities in the United States, Great Britain, Continental Europe, Asia, Africa, and Australia, an industry, in a word, that exercises an active and aggressive influence in the commerce of the entire civilized globe.

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" 20—2d " " "	444, 83, 359, 582	20th Evening.
" 27—3d " " "	89, 606, 81, 656	27th Evening.
Mar. 6—4th " " "	406, 363, 357, 394	6th Evening.
" 13—5th (Passion) Sunday in Lent	104, 342, 96, 623	10th Sel.—Ps. 77.
" 20—Palm Sunday	90, 362, 101, 91	14th Sel.—Ps. 102.
" 27—Easter Day	110, 116, 121, 113	Prop. Ps.—113, 114, 118.

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